Library of The Theological Seminary

PRINCETON · NEW JERSEY

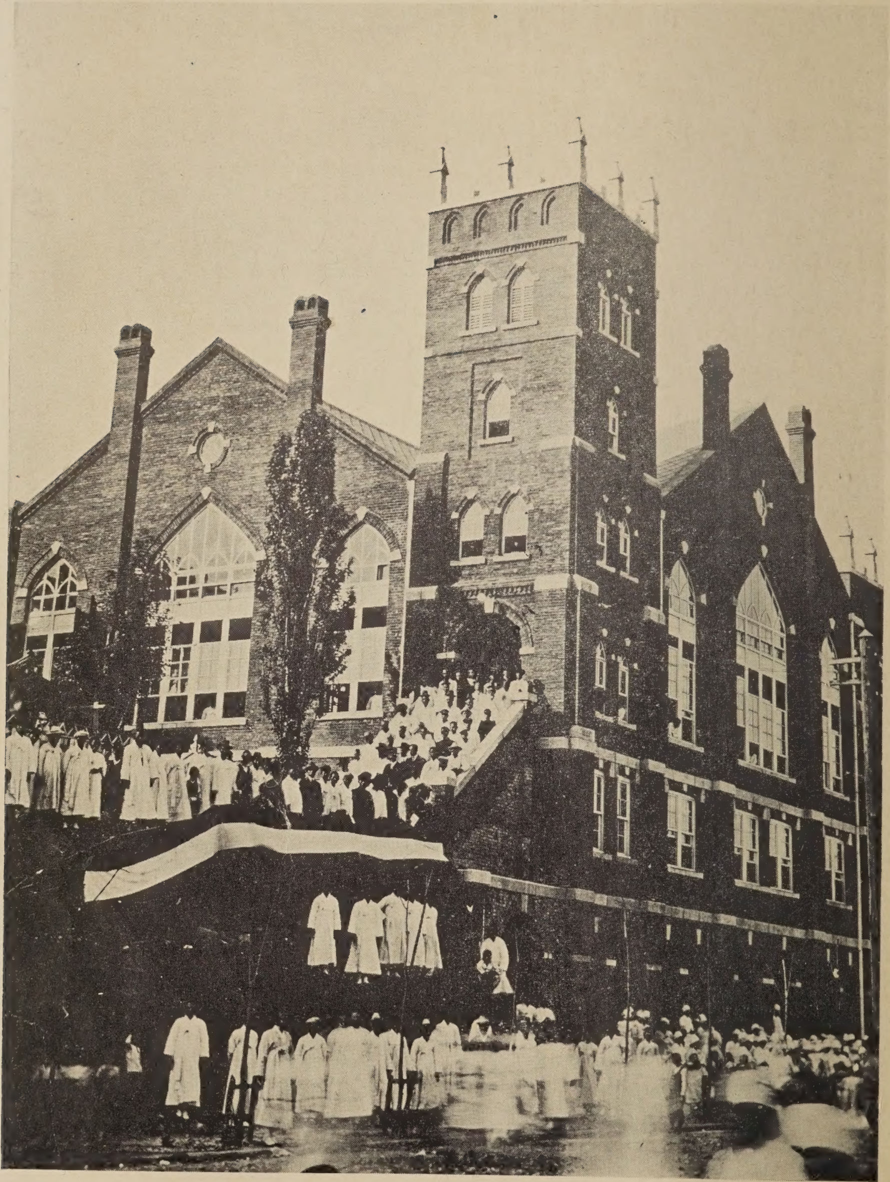
PURCHASED BY THE
HAMILL MISSIONARY FUND

BX 9151 .K8 C6 1930
Clark, Charles Allen, 1878-
The Korean church and the
Nevius methods

Digitized by the Internet Archive
in 2026 with funding from
Princeton Theological Seminary Library

https://archive.org/details/koreanchurchnevi00clar

THE KOREAN CHURCH
AND THE
NEVIUS METHODS



THIRD PRESBYTERIAN CHURCH, PYENGYANG, BUILT ENTIRELY BY THE KOREANS

The Korean Church and the Nevius Methods

LIBRARY OF PRINCETON
SEP 30 1930
THEOLOGICAL SEMINARY

By
CHARLES ALLEN CLARK, D.D. PH.D.
Professor of Pastoral Theology and Religious Education in Presbyterian Theological Seminary, Pyeng Yang, Korea.

NEW YORK CHICAGO
Fleming H. Revell Company
LONDON AND EDINBURGH

1930

Copyright, MCMXXX, by
FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 851 Cass Street
London: 21 Paternoster Square
Edinburgh: 99 George Street

AUTHOR'S PREFACE

THE history of the National Presbyterian Church of Korea for the last twenty-five years should be better known by the Church at large, for it is a record of the workings of God's Spirit that should inspire the Church in the homeland to a greater belief in the possibilities of Missions, and should inspire it also to a greater zeal in its own work here at home.

Thirty years ago there were less than 10,000 Christians in that country. Today there are over 160,000 Presbyterians alone. Counting all denominations, there are more than 250,000 meeting each Sunday in some three thousand congregations. All through these last thirty years, the Christians have shown an apostolic zeal in preaching to their neighbours and an apostolic earnestness in bringing their church to self-support and self-government. Not only have they brought their own church to a high state of organization. They have become a missionary-sending church, with their missionaries working north in the two Manchurias and in Siberia, south in the Island of Quelpart, east in Japan among the 400,000 Koreans there, and west among the Chinese in Shantung, China.

Many people have asked what the "secret" of this great success has been. Of course, it is "not by might nor by power but by My Spirit" that all such things come. Humanly speaking, however, those who know the work best believe that the results have come because of a peculiar system of methods that have been used there, something not used to such an extent at least in any other Mission field in the world. The purpose of this book is to trace the development and effects of those methods.

The general line of procedure is indicated in the Table of Contents. Chapters one to four are preliminary, giving the setting in Korea and the statement of the Nevius system of methods. Chapters five to ten give the history of the church in detail. Chapter eleven shows how "devolution" is progressing, and chapter twelve is an effort to locate the cause of the successes. The statistics in the Appendix are the most complete ever published, giving first the non-federated Missions, then the federated Missions, and lastly the complete statistics of the National Church.

The writer has lived in Korea for the last twenty-seven years, and has been an eye-witness and participant in most of the movements that have happened during that time. The sources mentioned in Appendix III will show that every effort has been made to exhaust all data touching upon this question. The writer wishes to express here his appreciation of the assistance rendered by Dr. A. G. Baker, of the University of Chicago, in the arrangement and organization of the materials in this discussion, which was worked out as a dissertation for the author's Doctorate of Philosophy at the University of Chicago, June, 1929. The writer also acknowledges with pleasure the proof-reading of this work, a service rendered by his son, Allen DeGray Clark.

C. A. C.

CONTENTS

I. INTRODUCTION 11

The question of right methods—Dr. Nevius' connection with Korea—The situation, today, in the Korean Church—Claim of the Protagonists—Problem dealt with in this study—Limitation of Field—Method followed in this study—Sources of Materials.

II. THE NEVIUS PRINCIPLES AS STATED BY THEIR AUTHOR. 16

General statement—Arguments for the "Old" Method—Arguments against the "Old" method—Full statement of the Nevius "Way"—Summary of the Nevius Principles—The "Old" Way.

III. MISAPPREHENSIONS OF THE NEVIUS METHODS 36

Replies to statements by Dr. Mateer and others—Experience of other Mission Fields—The general feeling of missionaries on this—Why is not more progress made in this?—Conclusion.

IV. THE BACKGROUND IN KOREA 54

Location and physical features—Racial strain—Natural resources—Economic status—National culture—Religions of old Korea—Roman Catholic Missions—Conclusion.

V. PERIODS OF BEGINNINGS (1884–1893) 64

Initial contacts—First entry of resident missionaries—Beginnings of evangelism—Obstacles and dangers—Quality of leadership—Favoring circumstances—Beginnings of literary work—Schools—Statistics—Dr. Nevius' visit to Korea—Rules and by-laws of 1891—Additional by-laws of 1896—Comments—Change in the plan of the Boys' School—Other fruits—First record of catechumens—Change in the Bible Classes—Methods of preaching—More missionary arrivals—More beginnings—Bible Committee—Christian Literature Society—Comity—Work for aliens—Social movements—The first council—Conclusion.

VI. PERIOD OF THE COUNCIL (1893–1901) 93

Council founded—Sessional committees—More history—The northwest station—The Chino-Japanese War—Standard rules—The butchers—Demon possession—Offering for India—Mission presses—A clean break—Methods of work in this period—More history—Lengthening of the cords—New Testament completed—Source of data—Sunday School work—Women's work—Statistics—Schools.

VII. PERIOD OF THE JOINT COUNCIL (1901–1906) 123

Learning to rule—Elders and Sessions—Theological students and seminaries—The English Sessions—Plan for founding the church—Miscellaneous rules—Confession of Faith—Form of Government—Catechism—Discipline—Union Movements—General Evangelical Council—Evangelization—"Collections of Days" and "Leaders of Tens"—Committees on Missions—Social work—The Russo-Japanese War—Conclusion.

VIII. PERIOD OF ALL-KOREA PRESBYTERY (1907–1911) 144

The first pastors—The first foreign missionary—The first world connection—More organization—The revival of 1907—Quarter-centennial celebration—Sunday School work—Church buildings—More foreign missions—The church newspaper—The theological seminary—The "Million Movement"—North Manchuria—Preparations for founding the Assembly—Evangelism—Schools—Medical Work—Conclusion.

IX. PERIOD OF THE GENERAL ASSEMBLY (1912–1921) 160

Foreign missions—Testing—The "Conspiracy Trial"—Government persecution—The "Independence" Movement—Sunday School work—Work for the Chinese in Korea—Evangelism—Bible Institutes—The theological seminary—Conclusion.

X. PERIOD FROM THE ADOPTION OF A COMPLETE CONSTITUTION TO THE PRESENT DAY 177

The Constitution of 1907—Status of the missionaries, today—Initiative in evangelistic assignments of missionaries—Koreans in Japan proper—Sunday School work—Medical work—Schools—Evangelism—Union and co-operation—The Bible class system—Economic life of the people—The actual status of self-support, today—Comparison with other fields—A test of the Church's use of the methods—A brief picture of the Church of today.

XI. "DEVOLUTION" 220

Principle—Evangelistic work—Educational work—Medical work.

XII. CONCLUSION 228

Some alleged factors of success—Old religions—The docility of the Koreans—Easy to lead—A longing for relief—The king's favor—The status of women—Love of the homeland—Something new—Secular education—Literacy, a prime factor—Days of darkness—The effect of fetich worship—The desire for peace—All these factors contribute to success—The fundamental factor.

APPENDICES 245

INDEX 277

I

INTRODUCTION

THE traditional newspaper caricature of a foreign missionary shows a tall, cadaverous, dyspeptic-looking individual in a long coat and silk hat, with a cotton umbrella under one arm and a Bible under the other, going out to save the "heathen" with no organization behind him, and very little plan as to what he is to do when he actually meets those heathen on his field of service.

Foreign Missions today have gone a long way from what that picture indicates. It has become a tremendous movement dealing with whole nations, populations and races. Many of the Mission compounds bought for a few dollars forty or fifty years ago, through the growth of the cities in which they are located, are now valued at hundreds of thousands. A dozen of the larger Mission Boards disburse each year from one to five or six million dollars each. Churches, schools, hospitals and such institutional buildings run into hundreds; patients healed and pupils taught into tens of thousands, and believers into hundreds of thousands for many individual Mission fields. It is "Big Business" in every possible way.

The Question of Right Methods

Methods perhaps might be left to chance when single isolated individuals went out to the far countries to preach without any thought of establishing any sort of conserving institutions. With the great organizations that exist today, even granting that it is still "not by might nor by power but by my Spirit" that results come, it is nevertheless as foolish to have less than the best methods in this work as it is to have less than the best methods in the secular world of business.

Today is a great time of testing in connection with the whole matter of Foreign Missions. The stirrings of the nations throughout the world since the Great War, the rise of national feeling everywhere, the theological disputations, the strong movements towards religious syncretism, and now finally the great upheavals in China have brought the whole matter of Missions under a more intense scrutiny than it has had in two generations.

Many people are even challenging the rightfulness of the movement generally. In this paper, we will not debate that. The Great Commission, the claims of international brotherhood, our American principle of "giving everyone a square deal," and the transcendent values of the Gospel for changing men and nations are just a few of the arguments that might be mentioned for it. It is difficult for a missionary to see how any real Christian can have arguments against it.

Although those directly interested in the movement believe that the movement as a whole cannot be challenged, the methods by which the work has been carried on are being challenged as never before in history. "Evaluation Conferences" are being held in many Mission fields, Missions and Mission Boards are moiling over the questions anxiously. Church organizations on the Mission fields and individual native Christians have tried to point out suitable emendations. It is one of the greatest problems existing today in connection with all Church administration.

The whole subject of right methods is surrounded with difficulties. Many panaceas are suggested. The doctors differ so strongly among themselves, and sometimes so violently, that the common man makes suggestions with diffidence. Possibly, if we had a little more light as to what has actually happened under the various methods that have been used, we would have less heat in these discussions. It is with a view to seeking a little more light on the subject that this study is undertaken.

Dr. Nevius' Connection with Korea

Forty-three years ago there arose a prophet of a "New" way in Mission methods, Dr. John L. Nevius, of the Presbyterian Mission (North) in the province of Shantung, China. Like many others of the prophets, he received little honour in his own (adopted) country, and relatively few of the seven thousand or so of his colleagues there have followed his teachings very faithfully. The articles which he wrote in the *Chinese Recorder,* of Shanghai, in 1885, however, and the published reprint of them in 1886, caught the eye of the young missionaries just starting work in the land of Korea, a little way off across Pechili Bay.

In 1890, these young men invited Dr. Nevius to visit them, and he and his wife crossed over, and spent two weeks expounding the system there and answering questions. These young men, all of whom have since proved themselves really worthy of that much-abused designation, " Missionary Statesmen," adopted the Nevius' principles for their work and courageously put them into practice.

The Situation, Today, in the Korean Church

Whether it was because of those methods or in spite of them, somehow or other we find in that little country of Korea, today, apparently one of the most remarkable churches on any Mission field in the world; an independent, national Church of 161,000 believers, fully self-governing in every sense of the word, preeminently self-propagating, and almost self-supporting: a Church which seems to have solved most of the problems of comity or organic union with its neighbour churches, and to have attained a large measure of control over the former Mission institutions (" Devolution "), yet with the most cordial relations continuing between itself and the missionaries and the Boards that helped to found it. It seems to have found a way of utilizing its foreign missionary associates to the full without sacrificing its own autonomy.

Claims of the Protagonists

Many workers on the field in Korea and members of the Boards which have backed the work there believe that, from a human standpoint, the Nevius Methods have been one of the most vital factors in the results that have been attained there, and that those methods will go far towards solving similar questions on any Mission field.

Problem Dealt with in This Study

The problem, therefore, that we have taken for this paper is to study how the Nevius Methods, consciously or unconsciously applied, have actually worked out in Korea, and to see if the claims made for the efficacy of those methods seem to be true.

Limitation of Field

It will be noted from the title that the discussion is confined to the Presbyterian Church of Korea. This Church is not the only one in the country, but it includes practically two-thirds of all of the Protestant Christians, and is a homogeneous unit more easily studied than several unassorted denominational groups could be. The Methodist Episcopal Churches, North and South, from America, include the greater part of the remaining Christians.

The Oriental Missionary ("Holiness") Society, Seventh Day Adventists, Salvation Army, English Episcopal (S. P. G.) Church, and the Japanese Congregationalists, Methodists and Presbyterians all have some work in the country, but none of their groups are large or very influential. Statistics for these bodies will be found in the Appendix. The French, German and American Catholics have a large work in the country in which, of course, they ignore all other church organizations.

Method Followed in This Study

The method adopted in this discussion is the historical one, because what we want most of all is the actual illustrations of the workings of the various methods as they have been developed step by step during these recent decades. We want the facts as to what has happened in Korea during the last forty-five years of its history.

Sources of Materials

The sources consulted have been, first, the original Reports and Minutes, in English and Korean, of the various bodies on the field or of the home Boards; secondly, reports of Board secretaries and magazine articles written near to the time of which they speak; thirdly, the few books which touch upon these matters, particularly those written by the pioneers or those closely associated with them; fourthly, Reports from other Mission fields and from missionary Conventions; and, lastly, the experience of the writer, of which mention has been made in the Preface.

II

THE NEVIUS PRINCIPLES, AS STATED BY THEIR AUTHOR

IN this discussion, we shall investigate how the "Nevius Principles of Missionary Method" have worked in the Church of Korea. There has been much misunderstanding of what these Principles really are. It is well to begin by giving a somewhat comprehensive statement of them as they were formulated by Dr. Nevius himself, especially as the books in which they are contained have long since been out of print.

Ordinarily one hears of but one "principle" as having been put forth by Dr. Nevius, namely, that "no foreign money shall be used in paying native workers." Dr. Nevius never made any such statement, as we shall presently see, and his Principles cover much more than that one phase of the work. His suggestions as to self-support, self-propagation, and those regarding church organization are possibly the most striking of the things that he taught, but his whole system of method is a unit, and all of it is worth noticing, so we give it here in full.

Dr. Nevius first published his suggestions in the *Chinese Recorder,* of Shanghai, in 1885. In 1886, these articles were reprinted in a little book called *Methods of Mission Work.* In 1899, this book was reprinted by his Mission Board with the name *Planting and Development of Missionary Churches.* The pages which we quote in this paper are from this latter reprint.

These articles of Dr. Nevius were not originally written to be published in book form. They were a rambling series of studies, more or less connected, but not organized in any logical way. In order to see his system, it is necessary to reorganize his material, and that we have tried to do in this statement, giving the pages in each case where the mentioned material is to be found.

In addition to this book of Dr. Nevius, we find some of his Principles more clearly stated by him in quotations found in his biography, which was written by his wife; one or two items also in his book on *Demon Possession;* and some in his other book on *China and the Chinese.* In formulating his system, we have quoted also from these sources.

The most striking thing among all of his statement of Principles is the one concerning self-support, and he starts off his book with quite a full explanation of his convictions on that matter. We wish to quote that section quite fully first, even though the material is again included in general in the logical statement which comes later in the chapter.

General Statement

"There are two distinct methods of missionary practice in China, which we will call the 'Old' way and the 'New.' Both alike seek ultimately the establishment of independent, self-reliant, and aggressive native churches.

1. "The 'Old' method depends largely upon a paid native agency" and "strives by the use of foreign funds to foster and stimulate the growth of the native churches in the first stage of their development, and then expects gradually to discontinue the use of such funds." "It uses, as far as practicable, the more advanced and intelligent of the native church members in the capacity of paid colporteurs, Bible agents, evangelists, or heads of stations (local churches)."

2. "The 'New' (Nevius) way deprecates and seeks to minimize the paid native agency, and believes that the principle of independence and self-reliance, applied from the very beginning, will soonest bring about the establishment of independent, self-reliant, aggressive native churches. It believes that the persons employed as native agents would be far more useful in the end if left in their original homes and employments."

Arguments for the "Old" Method

1. "The 'Old' method is the natural one. Missionaries and their home societies are eager for immediate results. Reporting native agents already at work, even while the missionary is still toiling at the language, brings forth commendations and larger contributions at home. It fits in with the slogan, 'China must finally be evangelized by the Chinese themselves.'"

2. "The circumstances of the native Christian urge to it. They are so poor and have to spend so much of their time getting a minimum livelihood that they have little time for personal evangelism. A small foreign-paid salary sets them free to do this so necessary task, which it seems as though they could do so much better than the missionary can. They welcome appointment. It seems too bad to question so small an expenditure."

Arguments Against the "Old" Method

1. "It always harms the local church whence the worker is chosen, first in that it takes away its natural leader or puts him in such a different relation that the old beautiful relation is shattered. Secondly, it stirs envy, jealousy and dissatisfaction. Others feel that they, too, should be employed as servants, or in some capacity, if not as preachers." (P. 12)

2. "It always harms the new convert who receives the salary. His point of view changes, and the salary bulks larger often to him than his Gospel. Often he is from the farmer, shopkeeper or coolie class. He assumes the rôle of teacher, and, in many cases, offends by his incapacity, or becomes conceited and unusable. If he is dropped, he cannot fit back into his old life, and often falls away from the Gospel. As a layman preaching to his neighbours, there is never any such difficulty." (P. 13)

3. "This system makes it impossible to judge between the true and the false believers. When only spiritual and moral benefits can be anticipated by the believers, the tests of faith to be applied are relatively simple. When the financial gain element is added, no one can make distinctions." (P. 14)

4. " This system stirs the mercenary interest in all of the believers and tends to destroy the spiritual one." (P. 15)

5. " It stops voluntary, unpaid efforts and so puts off the results for which the whole system is founded." (P. 16)

6. " It lowers the whole Mission enterprise in the eyes of the Christians themselves, and of all the non-Christian community. Not knowing spiritual things, they take it for granted that the average Christian is in it, as they would be, for financial advantage, actual or possible, and exhortations to them to believe are considered to be efforts to gather in members for the financial advantage of the exhorter. What the missionary is to get out of it they are not sure, but they are convinced that it is some material advantage as for the others. All hope of spiritual and moral impacts go glimmering." (P. 16)

Full Statement of the Nevius "Way"

I. How Should Work on a Mission Field Begin?

1. " No inferior or second rate men are wanted here or elsewhere in China. The work is becoming more and more that of organizing, directing and controlling natives, many of whom have much character and shrewdness. A great deal of literary work must be done, and some departments of the work, most of them in fact, require originality, self-reliance, and a facility in adapting plans to changing circumstances. It goes without saying that a man should not be deficient in piety, energy or intellectual power, and he ought to be pre-eminent in one or the other of them. It does not pay to send out to China men who would not make their mark in some department of the work at home. No one need fear that there is not the fullest scope here for all of the force that he possesses of whatsoever kind." (*Biography,* p. 382)

2. " Let the young missionary be patient and first thoroughly prepare himself in the language, and also prepare himself in experience by visiting Stations of his own and other Missions. Let him get various viewpoints from others before taking up independent assignments." (Pp. 71-6)

Note—The Mission, possibly at Dr. Nevius' suggestion, adopted a rule that " No member of the Mission shall undertake the duties and responsibilities of establishing a new Station in a new field unless he is associated with an old missionary, until he has been five years on the field." (*Biography,* p. 426)

3. " Let each missionary associate with himself, as personal ' Helper,' some native Christian who will always work with him and help interpret him to the people and the people also to him." (Pp. 32, 78-9)

4. " In opening up new work, above all *itinerate widely,* as suggested by the Great Commission, and by the example of the Apostles. During the itineration, seek the curious crowds wherever possible, and welcome contacts with them gladly. Use sheet tracts freely to fix the message. As to places of preaching seek,—

(1) " Market towns and fairs where, all over China, markets are held every fifth day, and every one for ten miles around who can possibly attend, comes in to buy, or barter or gossip.

(2) " The inns everywhere, where people gather with leisure for conversation. These are the social centres of those towns."

Note—Dr. Calvin Mateer says that Dr. Nevius used to get a quiet room in an inn, and have inquirers come to him there. His " Helper " circulated around in the common rooms of the inns, or on the streets, and brought in men for him to converse and labour with.[1]

(3) " Seek the native schools where contacts may be formed with teachers, pupils, and loafing visitors.

(4) " Seek out in the villages any who may be seekers after light.

(5) " Seek all classes impartially, and do not neglect the officials and Literati, or even the women, in so far as the national customs allow you to preach to them. Many churches have been started first by women, who have maintained great influence, even after men have come forth as the nominal leaders."

Note—Dr. Nevius strongly dissented from the view that only women workers can preach to Chinese women. He states that their husbands, fathers and brothers can easily be induced to teach the women in their homes, and ought to be encouraged to do so.[2]

---

[1] Mateer, *Review of the Nevius Methods,* p. 31.

(6) "Though the public preaching is useful and indispensable, one should count more on private conversation for the getting of concrete results."

Mrs. Nevius, in the *Biography* (p. 353), says, "Dr. Nevius believed that, at a certain stage of missionary work, street preaching, open air preaching, book distribution on a large scale, and the various methods which have been used in attracting attention and making an impression are quite legitimate; but he himself was far more successful in quiet talks with individuals than with large audiences." On page 345 of that book she quotes Dr. Nevius as saying that he "used tents for meetings and had large and attentive audiences."[3]

(7) Plan the itinerating and preaching. Do not work at random.

(8) While schools and the ministry in formal chapels in the large Mission Stations are useful, they must not be allowed to interfere with the direct evangelistic work in the country. We had "Better give up the schools entirely than neglect the work in the country," Dr. Nevius said to an audience in Peking City.[4]

(9) "Ultimately take up literary work, which is the 'ripest and richest fruit of all.'" (P. 77)

II. How Should New Converts Be Dealt With?

1. "Each individual Christian should be led to work for his neighbours and friends, without pay, 'remaining in the vocation wherein he was called.' The testimony of such a man has an effect upon his neighbours and friends which simply cannot be measured. 'Let every man abide in the calling wherein he is called.' 'Lay hands hastily on no man.'" (Pp. 19-21)

2. "Do not start any precedents which you do not intend to follow always. If the first Christians receive pay, or other

---

[2] *Biography*, p. 396.
[3] *Ibid.*, p. 415.
[4] *Biography*, p. 418.

material assistance, that will set the standard for all future generations." (P. 21)

3. Have the Christians do as Paul did, preach the Gospel while carrying on their normal life occupations. Paul did say that in a settled congregation the "labourer was worthy of his hire," and that it was not wrong for a labourer to "live off the Gospel," but he himself, working among a non-Christian community, largely of his own race, did so without pay.

Some may say that, if the Chinese are not to receive pay, neither should the foreign missionary do so, but the situation is entirely different in the two cases. First, granting that they could and would try so to live, no missionary could compete economically with a Chinese worker in Chinese living conditions, and, secondly, if he could so compete and did, community resentment for economic reasons would close all of the doors of preaching. The missionaries are temporary messengers sent into an alien population to do a certain task. When it is accomplished, they withdraw. The native Church must be planned as a permanent organization, and no native Church can hope for permanent subsidies. (P. 22)

4. Make the people see that under Christianity it is not the thing to retire from and renounce the world in becoming religious, as their old religions taught them, but that the best Christian is one who practices the Doctrine while living an ordinary, normal life. (P. 24)

5. Utilize and capitalize the new enthusiasm of the young Christians to the limit, even though it involves making more demands upon them than the blasé Christians in America ordinarily would give to the work. (P. 25)

6. Do not coddle the Christians too much financially or in any way. Hardship, and even bitter persecution, will put iron in their blood. Experience has shown that interference in lawsuits and the like never pays any one in the end. (Pp. 26-7, 45-6)

7. Prove every leader as engineers try bridge beams, by subjecting them to strains greater than they will ever normally be called upon to bear, before placing heavy responsibilities upon them. (Pp. 26-7)

8. Continually train all of the members of the Church in their ordinary vocations and, from among them, in time, there will naturally and gradually emerge the leaders for whom the Church is waiting. (Pp. 27-9)

III. How Shall the Christian Groups Be Managed?

1. Expect every man, woman and child in the congregations to be at the same time a learner from some one better informed and a teacher of any one less informed with whom they come in contact. (P. 32)

2. From among the ordinary laymen believers of the groups, select one or more " Leaders " who shall " voluntarily conduct services on Sunday and attend to the spiritual interests of the little company of believers, working under the superintendence of the missionary in charge." " Sometimes these ' Leaders ' will be elected by the groups themselves. More often some one man or two will be the natural leaders and scarcely require formal election. Sometimes men converted later than the founding of the group will be more competent than the first believers, and will naturally take the lead. Sometimes the ' Leaders ' will be simply appointed by the missionary." " Do not provide resident paid preachers for each local congregation, using foreign funds." When the people are ready to have them, they will also be ready to pay them. (Pp. 34-5)

3. Select a few mature Christians who will be paid under-superintendents of large or small circuits of churches. Similarly temporary circuit workers may be employed for short periods, and, if possible, all of these should be paid by the churches. Dr. Nevius had two such circuit men, one in charge of forty local groups and one in charge of ten. (Pp. 32, 33, 52, 70; *Biography*, p. 361)

4. Define the fields of responsibility for each worker so that all may know their work and that there may be no overlapping,—

(1) The ordinary Christian is to be a learner and a teacher, each individual, as mentioned above, being responsible for teaching at least one other person.

(2) The unpaid local " Leader," in addition to these responsi-

bilities, shall care for the spiritual interests of the local group, and shall conduct all of the meetings.

(3) The circuit salaried "Helper" shall visit his churches regularly, as often as possible, counsel with the local leaders, hold model meetings, direct catechumen training, etc.

(4) The missionary, visiting each local church twice or more each year, shall superintend all of the work, receive members into the Church, administer the Sacraments, counsel with all of the workers, appoint or approve the appointment of "Leaders," etc. (P. 32)

5. Expect that all of the churches will normally throw out shoots in the same way that the strawberry plants do, new sprouts springing up everywhere, wherever a new Christian is converted, *i. e.*, the "layering method." (P. 42)

IV. What Shall Be Done About Self-Support? (Pp. 31, 34, 51)

1. As a matter of course, expect the Christians to provide their own chapels. These chapels are usually simply dwellings at first, or parts of individual Christian's private homes. Later, they may be dwellings or parts of dwellings adapted for chapel purposes only. Still later, there may be buildings especially erected for worship, but, even then, they should be similar to the dwellings as long as possible, often standing on the ground belonging to some individual Christian and ostensibly his private possession. Keeping the churches thus inconspicuous has disarmed village hostility. (Pp. 31, 34, 35)

2. No paid pastors are to be installed in local single congregations. The unpaid "Leaders" are to do the work until the people are able and willing to pay their pastors. The local churches should also begin at once to pay towards the salary of the "Helper" of the circuit. (P. 51)

3. The people should provide their own parochial day schools, with, at most, small Mission subsidies only in the early days of the work. (P. 51)

4. The well-to-do Christians should care for the poor of the Church particularly. (P. 51)

5. Expect and work towards the time when the people will finance Home and Foreign Mission work. (Pp. 51, 69)

6. There should be continual pressure by way of education and exhortation to increase gifts. (P. 51)

7. Temporary aid may be given to students in the schools, but it should always be given very sparingly. (P. 52)

V. Instruction of Inquirers and Church Members

1. This should be given mainly by the local "Leaders," as they know the conditions best, have the local dialects, and are acquainted with the capacity and needs of the people. These teachers may be faulty, but at least they are far in advance of those whom they would teach. Prepare these "Leaders" in the Bible Classes as mentioned in VI below. (P. 35)

2. If in a given church, there are no local "Leaders" capable of teaching, persuade some nearby church to lend a "Leader" for the meetings. Let the circuit "Helpers" particularly minister to these weaker churches, visiting them oftener than others. (P. 36)

3. In all of the churches, emphasize teaching, more than preaching of the Gospel, since the Oriental peoples are less accustomed to our Western method of long rhetorical addresses. (Pp. 36-7)

4. Require all candidates for baptism to pass through a catechumenate of from six months to two years, during which time, they shall be systematically instructed. (Pp. 37-8)

5. Provide for these catechumen classes Manuals of Instruction on the fundamental doctrines and usages of the Church, with various catechisms and Bible study books adapted to the learners. (P. 38)

6. Provide likewise for the mature believers Manuals giving Rules for Organization and for the direction of the local churches; duties of "Leaders," and rules for their guidance; a system of records for keeping account of attendance, studies, etc.; Form of Church Covenants; Forms for preparing the Lord's Supper; Order of exercises for church services, and directions for

spending Sunday; a short Scripture Catechism which enforces the duty of giving of our substance for benevolent purposes, and the duty of every person to make known the Gospel to others. (P. 38)

7. In all teaching, lay heavy stress upon the Scripture text itself, the learning to read it, memorizing it, reading it consecutively in courses, telling Scripture stories to children and others, learning the meaning of the text and the reviewing of former exercises. (Pp. 10, 33, 39)

8. In all of the teaching, seek and depend upon the Holy Spirit's guidance as indispensable. (P. 84)

VI. Bible Classes

1. In addition to the teaching always going on in the local churches, it is most desirable that the "Leaders" of the local churches be assembled from time to time at the Mission Stations for intensive training, so that they may be able to lead the others. (P. 39)

2. These Classes are to be assembled for periods of from six weeks to two months at times of the year when the missionaries are able to be in town, particularly in the winter and the summer. (P. 40)

3. Expect the learners to pay their own expenses for travel and for board while studying, but, if necessary, since the people are so poor, furnish the board and even part of the money for their travel home. (P. 40) Of this last, Mrs. Nevius says,[5] "This helping with travel money for the return journey is in accordance with Chinese ideas of hospitality."

4. In these Classes, "the Bible was the chief textbook, though use was made of commentaries and other helps, as far as they were available. The students were required to work very hard, so that many dropped out on the plea of illness or the like. Vocal music was also taught."[6]

"The teaching was mostly Bible, but there was also elementary instruction in astronomy, geography, history and general knowledge. Much attention was given to rehearsing Scripture stories, and to catechetical instruction." (P. 40)

---

[5] *Biography,* p. 411.
[6] *Ibid.,* p. 412.

5. Expect that these Classes will eventually be succeeded by regular theological classes for the training of ministers. (P. 41)

VII. Establishing of Standards

1. "The Bible is made the basis of all the work, and the aim is so to fill the minds of the people with it that it will control conduct." (Pp. 10, 39) "The Bible is the only authoritative guide to answer questions." "If the teachings of the Bible are unreliable and inconclusive, the authority of Scripture is shaken at its foundations."[7]

2. The Catechisms are also standards for the work. "The Shorter Catechism is a real mine of instruction. It is a perfect system of theology, and the boy who knows it has a fortune more valuable than worldly wealth could be."[8] "I have not found a doctrine in it which is not fully supported by the Scripture."[9]

VIII. Discipline (Pp. 48–50)

1. Discipline should be administered for disregard of the Sabbath, for neglect of Bible study and of public worship, as well as for all of the gross and open sins. As to the Sabbath, careful and specific directions are given as to its observance, and it is based upon the New Testament idea rather than upon that of the Old Testament.[10]

2. The church record books and the testimony of the local "Leaders" and the circuit "Helpers" should be the basis of the discipline. Since there is no financial question involved for any one, the testimony is more likely to be unbiassed than it sometimes is.

3. Discipline should be such as public opinion will approve.

---

[7] *Demon Possession,* p. 242.

[8] *Biography,* p. 76.

[9] *Ibid.,* p. 63.

[10] *China and the Chinese,* p. 415.

It should be first in the form of exhortation and admonition, followed by formal trial, if necessary, and suspension. After a period of suspension, if there be no reformation, excommunication should be given.

IX. Church Organization (Pp. 53–68)

1. In the early stages of the work, this is not a complicated question. " Missionaries of different denominations ignore in a measure, for a time, their several systems," and adapt themselves to their situations. " Companies of Christians are placed under the care of unofficial religious leaders and unordained, native leaders and evangelists preach in the unevangelized regions. There are no bishops, elders, deacons, or even candidates for the ministry; only missionaries and native agents called ' Helpers,' ' Catechists,' ' Colporteurs,' ' Bible Agents,' etc." " Near Chefoo, in a conference, it was discovered that one Independent missionary was carrying on work according to the Presbyterian principles because he found it ' best suited to his field,' while a Presbyterian was found using a system which was a singular blending of Methodism, Independency and Prelacy."

2. The final test of the organization best suited to any Mission field church should be its conformity to just a few basal Scripture Principles, of which the following would seem to be the most fundamental,—

(1) The principle of the authority and responsibility of individual believers in matters relating to the conduct of the Church.

(2) The importance of appointing Elders or Bishops as authoritative leaders and rulers of the (local) church.

(3) The appointment of superintendents or overseers having charge and care of many associated churches with their elders and deacons (in the early stages of the work).

3. For China, the following scheme of organization would seem to be the best,—

(1) Make the basis of the Church the voluntary activities of the ordinary Christian, as was done when the Christians, scattered

abroad after the stoning of Stephen, went to Cyprus, Syria, Cilicia, Rome and Egypt with the Gospel.

(2) Have Elders appointed in every Church according to the Apostolic example.

(3) Do not let the appointment of Elders, however, interfere with the voluntary activities of the individual members.

(4) Have no professional pastors of local churches before the people feel the need of them and are willing to pay for them. (Pp. 58-62)

X. What of Our Relations to Other Denominations?

There should be no waste of energy in competition with other denominations. At least territorial division should be secured. "Dr. Nevius was a member of a 'joint committee' that arranged a division of territory between his Mission and that of the English Baptists in Shantung. The fields were coterminous and there had been some misunderstanding and jealousy between the natives labouring there." (Pp. 30-32)[11]

XI. What of Mission Work for Others?

Dr. Nevius' churches had not been founded long enough to actually engage in this, but he confidently looked forward to it as the duty of the Church that they should carry on Home and Foreign Mission work.

XII. Schools

"The question respecting the practicability and desirability of Mission schools in China is of great importance. Many Mission Societies have discarded it as an agency too expensive and absorbing a great deal of missionary time and strength, and comparatively fruitless in results, urging the missionaries to devote themselves exclusively to preaching. I am decidedly of the opinion that this is a mistake and an unfortunate one."[12]

"The great mission of the Christian Church is not to teach mechanics and civil engineering or foreign languages or science, not to Christianize heathen nations by civilizing them, but to Christianize them and then leave them to develop their own form of civilization."[13]

---

[11] *Biography,* p. 424.

[12] *China and the Chinese,* p. 359.

XIII. Medical Work

"No feature of the labours of the first propagators of Christianity was more prominent than this, that the Gospel was proclaimed in connection with acts of kindness and humanity, healing the sick, raising the dead, comforting the distressed. This great principle and rule of action, illustrated in the life of Christ and the Apostles, is as important and applicable as ever. The cooperation of foreign Christian physicians in the work is of the greatest importance."[14]

XIV. The Missionary's Work

"The missionary should remember that it is not his appropriate work to assume the pastoral care of a single native church longer than such a course is absolutely necessary, and that, by doing so, he may inflict a positive injury upon it. His business is to plant independent, self-supporting, Christian institutions and to raise up a native ministry."[15]

XV. The Test of Any System of Methods

The test of any Mission method could be first its "adaptability to the end in view," and secondly its "Scriptural authority." (P. 8) Dr. Nevius notes that some people question the applicability of the Apostolic principles and practices of the first century to the changed circumstances of China of the nineteenth. He does not debate the matter, but simply states that, whatever one may think of that, certainly, if any method does have the marks of Apostolic approval, it may claim our greater regard and acceptance. He says that one final test of any method is whether it works or not, and he claims and tries to prove from his own experience that his plan has really worked. (P. 88)

---

[13] *Ibid.*, p. 354.
[14] *China and the Chinese*, p. 356.
[15] *Ibid.*, p. 345.

XVI. The Dynamic of Any Method

The only fit dynamic of any method is the constant cultivation of the presence of Christ and the co-working of the Holy Spirit. "Even a right and Scriptural method may not get results if we trust in it and not in the God behind it." (P. 84) Many people seem to think that the success of a Mission will be gauged by the amount of money in its treasury, that a certain amount of money, judiciously expended, will naturally bring a certain result. This is not true. Money is an important item, but the "work that we are prosecuting is distinctly and emphatically a work of God's Spirit. If we fail to recognize that, the work of the Mission will decline even if we have a full treasury. The Spirit's presence will make the work prosper, even with a depleted one." (P. 85) "God's ways are wiser than our ways. We do well to follow them." (P. 87)

XVII. Attitude Towards Non-Christian Faiths (P. 88)

"Some have felt that we are warranted, in the first presentation of Christianity, in withholding those doctrines which antagonize Chinese systems and are apt to excite prejudice and opposition, presenting only those features which are conciliatory and attractive, thus drawing the people to us and gaining an influence over them, and afterwards giving them instruction in the complete system of Christian truth, as they are able to bear it. I doubt whether such a course is justified by the teachings of Christ and the Apostles. God may and does, in His mercy and grace, make use of our incomplete presentation of His truth, and an imperfect apprehension of it in the conversion and salvation of men, but have we still not greater reason for expecting His blessing in connection with His truth given in its completeness?" (P. 88) "I believe that there is no doctrine of Christianity the full presentation of which we need to fear. With all our care to 'declare the full counsel of God,' there will still be a great amount of misconception in the minds of those who hear us, and we may be thankful that God will use and bless inadequate conceptions of truth. It is for us, however, to make our teaching as full and clear as possible." (P. 88)

XVIII. What Relation Have Missionaries to the Economic Life of the People?

Without any doubt, Dr. Nevius did more for the Chinese of his generation in Shantung in this line than any other missionary there, as the writer discovered while there in 1906.

"Improvement in the temporal as well as the spiritual condition of the Chinese was a never failing aim of Dr. Nevius. Many were the seeds, grains, trees and vines that he imported and strove to introduce. He also brought in a foreign grain cradle and other tools. Many of his efforts were failures, but that affected neither his spirits nor his efforts."[16]

"From childhood, he had had a taste for horticulture. On coming to Shantung, he found nearly all fruits grown in similar lattitudes, but, with a few exceptions, they were uniformly poor. He conceived the idea of changing the fruits of Shantung. He sent to different parts of the United States and Europe for varieties likely to suit the soil and climate, and gave no little thought to his experiments. There were failures without number. Many trees died on the way. Many were killed by the worms or the wind. At first, he used his own house dooryard. Later, he bought some acres of ground a little way off for planting of the fruit trees. Not wishing to make any profits on the matter himself, as soon as the trees were grown, he turned the grove over to some Chinese friends to run, with the privilege of buying whenever they might desire. The experiment was a great success, but he never got back a cent. He ultimately gave the grove to the Chinese company." Most of the fruit orchards of Shantung Province today are lineal descendants of the trees in that orchard, and living conditions in the province are much happier because of his efforts.[17]

---

[16] *Biography,* p. 421.

[17] *Biography,* pp. 428-32.

XIX. How May a Church Started on the "Old" Way Change to the "New"?

It was relatively easy for Dr. Nevius, in his new work, to start in the "New" way, but, wherever the "Old" way has been used, the Missions have assumed certain responsibilities towards their workers which they cannot ignore. In changing to the "New" way, these must not be forgotten. Dr. Nevius' suggestions for making the change, therefore, are as follows,—

1. Such congregations as are financially able to support a pastor should be required to assume such support at once.

2. The smaller churches should be organized into circuits, and certain of the pastors should be installed over them as travelling pastors.

3. Certain of the pastors left over might be made evangelists to non-Christians in unevangelized regions.

4. Any workers near the retiring age who are not needed in the plan might be retired on pensions.

5. Any pastors or workers who do not fit into any of these plans and who have no Calls, might be assisted through a period of three or four years to learn some new business or profession, as, for example, medicine selling, and then they may be dropped. (P. 88)

Summary of the Nevius Principles

Possibly a brief summary of the contents of this chapter, indicating what the writer considers to be the outstanding "Principles," will be helpful for reference as we go forward in this study. They seem to be as follows,—

I. Missionary personal evangelism through wide itineration.

II. Self-propagation: every believer a teacher of someone, and a learner from someone else better fitted; every individual and group seeking by the "layering method" to extend the work.

III. Self-government: every group under its chosen unpaid Leaders; circuits under their own paid Helpers, who will later yield to Pastors; circuit meetings training the people for later district, provincial and national leadership.

IV. Self-support: with all chapels provided by the believers;

each group, as soon as founded, beginning to pay towards the circuit Helper's salary; even schools to receive but partial subsidy, and that only when being founded; no pastors of single churches provided by foreign funds.

V. Systematic Bible study for every believer under his group Leader and circuit Helper; and of every Leader and Helper in the Bible Classes.

VI. Strict discipline enforced by Bible penalties.

VII. Co-operation and union with other bodies, or at least territorial division.

VIII. Non-interference in lawsuits or any such matters.

IX. General helpfulness where possible in the economic life problems of the people.

The " Old " Way

As over against the above, the " Old " way involved the following features with local variations,—

I. The missionary located in some large centre, hiring and sending out evangelists to work the field, but not going out personally a great deal.

II. A strong desire that each Christian be a worker in his own village, but little definite plan to make him become one, and, in some cases, as in that of Page 41, Section 5, below, even the missionary having a doubt as to whether the ordinary Christians can or should take time to be such workers.

III. Self-government scarcely possible when the missionary held the purse-strings, the best to be hoped for being only a mere form of independence.

IV. Meeting places in most of the towns and villages, bought or rented with foreign funds; workers on foreign funds hired to manage them; such paid workers provided for single congregations, often with no plan for a diminishing subsidy.

V. No Bible Class system like that of the Nevius plan, expanded in Korea. Systematic teaching in general too little emphasized, the Bible's power not depended upon sufficiently.

VI. Lax discipline as indicated on page 132 below in this paper, under the mistaken fear of losing members, forgetting that people always try to get in where entrance is difficult and not where it is easy.

VII. Often not believing in territorial division, let alone union, because " our church has a message to all the world."

VIII. As an extreme case, the Catholics in China demanding for their priests the rights of Mandarins. Protestants have never done this, but have too often in the early years taken an active part in lawsuits when they believed that there was injustice.

IX. Indifference to the economic life of the people. Insisting that the Church's only duty was to men's souls.

III

MISAPPREHENSIONS OF THE NEVIUS METHODS

WE have given the Principles as stated by Dr. Nevius himself, and that ought to be sufficient. But, as there are so many misapprehensions and misrepresentations of them abroad, it is well to answer the most important of these and, at the same time, clarify our own understanding of them.

Replies to Statements by Dr. Mateer and Others

Dr. Calvin Mateer, one of the colleagues of Dr. Nevius, seven years after Dr. Nevius' death, wrote a *Review of the Nevius Methods,* vigorously attacking the Principles and denying that there had been any such good results attained in Shantung as people at a distance had been given to understand. His book had a wide circulation, and he repeated his statements in the Ecumenical Council in New York,[1] so that they received wide publicity, and no doubt had great effect in discouraging people who might have been inclined to try the Methods.

Dr. Mateer undoubtedly believed that his statements were true or he would not have made them after his colleague had passed away. If the statements were entirely in accord with the facts, they would cast doubt upon the use of the Methods anywhere. The statements include most of the misapprehensions that have been held concerning the Principles. Possibly a study of them will clear up the misapprehensions, and at the same time demonstrate whether people have been justified in doubting the possibilities of the Methods generally.

First of all, however, we must notice that Dr. Mateer had a distinct natural bias against the Nevius Methods. He had been trained under the "Old" way, and had been living in Shantung quite a while when Dr. Nevius came from Ningpo, and started to work the "New" way. Temperamentally, Dr. Mateer was of the dogmatic type. The writer had the privilege of meeting him in Chefoo, in 1906, and of living as his neighbour there for two months. It was pretty generally understood that, whenever Dr. Mateer took a position on any matter, for him it was no longer a subject for discussion. It is not to be wondered at that he did not take easily to a method so different from the one that he had known so long before, and by which he had done his own work.

---

[1] *Ecumenical Council Minutes,* p. 311.

Dr. Mateer claims in general in his *Review,* that none of the successes that attended the labours of Dr. Nevius were due to his methods. He says that Dr. Nevius worked seven years in a field adjacent to the region of his great successes, but did not win a convert during that time; that then he spent a year in famine relief work in the new field, winning favour from the populace whom he helped, and that, immediately after that, using his methods, he attained success, which was due, not to the method of unpaid workers, but to the carry-over from the distribution of the loaves and the fishes.[3] He claims that Dr. Corbett, in an adjacent field at that same period, attained as great results by the "Old" way, but he does not give any figures to illustrate what he says.

He states (P. 19), in a somewhat complaining tone, that, just a few months after writing his book, Dr. Nevius resigned all of his churches, and turned aside to teaching and translating, and, after that, those churches largely fell to pieces, and had to be salvaged, as far as they could be, by utilizing the traditional "Old" way.

It is to be sincerely regretted that Dr. Nevius felt unable to carry on his experiment longer. He had had but eight years under the "New" way, and, if he could have kept on just a few years longer, he might have perfected a "way" which would have been a blessing to all China all of the years to come. I doubt if the implied criticism of him was just, however, for he had been on the field thirty-three years at the time, and was over sixty. There were younger men in the Station, and his health was not of the best. Hard country itinerating is physically difficult for a man after he has passed the sixty mark.

---

[3] Mateer, *A Review of "Methods of Mission Work,"* p. 32.

Just in passing, we may note, however, that his methods, right in that province, were evidently not the entire failure that Dr. Mateer would intimate, for, in the 1923 Minutes of the North China Mission, we read a note concerning the English Baptist Mission of that province,—[3]

" The principle of self-support aimed at in that Mission is an adaptation of the Nevius Method, which has now been developed into a well-rounded system. Each village group is supposed to have a leader of meetings who serves entirely without pay, but is recognized by an official title. Of these volunteer workers, there were, in 1920, one hundred and seventy-eight men and seventy-three women. Classes in Religious Education and other training for this work of leadership are held for these volunteers from time to time in the central Stations. A majority of the little churches still meet in a room contributed by one of the members, though many have erected, or otherwise secured, modest buildings for their use. No Mission funds go into the village churches."

However, it will probably be more fruitful if we take up in order the more important of Dr. Mateer's statements.

1. He claims (P. 8) first that Dr. Nevius did not believe in having any paid workers at all, even for new work. He admits that Dr. Nevius " said " otherwise, but insists that his whole system involves just that.

Dr. Nevius expressly denies this in his book[4] in words, and he denied it in his personal practice. He firmly believed that every missionary should have a minimum of one paid Helper or secretary who would share his work and interpret him to the people. Secondly, he believed in paid circuit Helpers, who would travel the country districts preaching in the market places and helping and superintending the little churches which might spring up there. He had two of these in his own work.

---

[3] *Presbyterian North Mission Minutes,* p. 42.

[4] *Planting and Development of Mission Churches,* pp. 9, 95, 96.

He did not believe in each individual missionary having many of these unless they were paid by the churches. The largest number of Mission paid Helpers that he had at any given time was two,[5] whereas his senior colleague, Dr. Corbett, at that time had "twenty-two Helpers and twenty school teachers, all paid with foreign funds," as allowed by the traditional "Older" way, and for approximately an equal number of churches. At another time, he reports[6] that one of his colleagues was employing "twenty-five preachers and four Bible women" at one time.

In one of his reports to his Board,[7] he explains his work more clearly, "The only native agents employed by the Mission in my sixty Stations during the year have been one native Helper and two theological students who have spent their vacations labouring in the churches. The lay Christians themselves, with commendable zeal, have selected from their own number and sent out at their own expense, twelve evangelists to labour in the 'regions beyond.' These are Christians of experience and understanding, and they follow the Apostolic example of going two by two to the work. They are in no way connected with the Mission as employees, but continue in their ordinary vocations, only going out upon these itinerating tours in the Spring and Autumn when the villagers are at leisure."

Dr. Nevius does not object to paid workers, but he did strenuously object to the traditional plan of starting work in new towns which was to go into each new village and secure a meeting place by buying or renting a building with foreign funds, and then hiring a full time native worker on foreign pay to manage it. He does not oppose the use of foreign money for new work, but, even there, he would "minimize it"[8] down to the limit, and would never pay a Christian for preaching to his immediate neighbours, a thing which he ought to do as a Christian privilege and duty anyway.

---

[5] *Planting and Development of Mission Churches,* p. 31.
[6] *Board Report, Presbyterian North Board,* 1889, p. 150.
[7] *Ibid.,* 1887, p. 138.
[8] *Planting and Development of Mission Churches,* p. 8.

At the General Conference of China Missionaries, in 1890, he said, "It is not to be inferred that I would discourage all use of paid preachers. On the contrary, the plan that I advocate presents a better method of selecting and training an efficient class of them than any other. It gives time for testing the converts. It leaves the more able and useful of them to develop and strengthen the churches, and to prepare others to take their places when they are called elsewhere. It takes for granted that we do not transfer a man until we have good evidence that God has called him to another field of labour. The transfer from one position to another may be made gradually, these men being used at first only when their time is not valuable at home."[9]

"The Shantung Mission has adopted the following Rules,—

"(1) No one shall be employed by the Mission as colporteur or Helper who has not been at least three years a professing Christian, unless in very exceptional circumstances to be determined by a three-fourths vote of the Mission.

"(2) No one shall be employed by the Mission as colporteur or Helper who has not shown zeal for Christian voluntary labour for the spiritual good of his family and neighbourhood.

"(3) No one shall be hired to do occasional preaching work in his own home neighbourhood."[10]

2. Dr. Mateer claims (p. 44), secondly, that Dr. Nevius did not believe in a trained ministry, although Dr. Nevius was the first missionary in the province to advocate a theological seminary.[11] He began a "theological class" in 1880 with the best material available at the time, and was a teacher in the only seminary that the Mission had from 1885 until his death, in 1893. Dr. Nevius' whole plan was to have the whole Church at study, everyone "at the same time a teacher and a learner."[12] The

---

[9] *Minutes, General Conference China Missionaries,* 1890, p. 167.
[10] *Minutes, General Conference China Missionaries,* 1890, p. 167.
[11] *Biography,* p. 237.
[12] *Planting and Development of Mission Churches,* p. 32.

Bible Classes trained the best material available at the time in the province.

On another occasion, Dr. Nevius wrote,[13] "In the early stages of the work, high literary and theological qualifications are not indispensable. The essential prerequisite is sincere and earnest piety. As the native Christians increase in knowledge, the churches require pastors of a more thorough training, and the higher the standard, the better.

Dr. Nevius did not believe in importing from other parts of China a lot of seminary trained men to be supported by foreign funds, but he maintained as a part of his plan, that the churches should pay the circuit Helpers, and that the trained men, whenever they became available, should step right into those places. Dr. Mateer (p. 68) says that Dr. Nevius did not succeed in securing support for his circuit Helpers, but the work was in its beginnings at that time. The plan has succeeded elsewhere and has been validated.

It is amazing how Dr. Mateer, throughout the whole eighty-seven pages of his Review, ignores these circuit Helpers, who were really pastors in every way, except that they could not do the ecclesiastical work of admitting new members and giving them the Sacraments. It shows how little he understood the system when he neglected one of its most essential parts, and when he could not visualize any one as a responsible leader or pastor of believers unless he was a full time ordained paid pastor of a single congregation.

3. Dr. Mateer (p. 40) claims that Dr. Nevius did not at all believe in public preaching, but spent his time in personal conversations and in teaching. Dr. Nevius does frankly say in his "Methods" book[14] that he personally felt that he could do his best work by those methods, and Dr. Mateer, in his Review (p. 31), says of him, "His method was in some respects an admirable one."

Mrs. Nevius said, in the statement already quoted in Sec. I 4(6) in the last chapter, that Dr. Nevius did not wholly reject the public preaching. He believed apparently that he could get more solid results with regular systematic teaching work, and a great many people interested in Religious Education work are beginning to have the same feeling.

---

[13] *China and the Chinese*, p. 370.

[14] *Planting and Development of Mission Churches*, pp. 81, 82.

In the above-mentioned General Conference, Dr. Nevius discussed this point also,[15] and he shows there that it was not so much the public preaching in the churches that he questioned, but rather that in the market places. He says, "The Chinese people are unaccustomed to hearing connected, logical discourses. Their own methods are social and responsive, catechetical and conversational, and we should adopt their methods."

He speaks of three of the greatest missionaries of India, Scudder, Bown and Lacroise, and says that they all preached faithfully in the market places all of their lives, and won in all but three converts. "Reading the Bible and praying on the streets with closed eyes appears ludicrous to the Chinese," he said. He questioned also whether it is wise to coax a great mob of non-believers into a church building for a meeting, and believed that it was wiser to take a few at a time in personal dealing where proper behaviour could be taught.

In another of his writings, however, he says concerning the services in the churches,[16] "Our religious services correspond almost exactly with those of churches at home, *i. e.,* they have regular preaching."

4. Dr. Mateer (p. 35) defines a self-supporting church as "one with some sort of administrative officers, and supporting by its contributions a pastor who administers the Sacraments and statedly preaches the Gospel to the people." He says that, in the Shanghai Conference of 1890, Dr. Nevius claimed to have nineteen self-supporting churches when none of them conformed to that definition.

Once again, Dr. Mateer shows that he did not understand the "New" way. A church for him was not a church unless it had a resident pastor on full time, paid by someone, yet here in America, there are many pastoral charges of three or four preaching places, and often unordained theological students minister to the charge, doing everything that a pastor would, and once or twice a year inviting a pastor friend in to administer the Sacraments. That was exactly Dr. Nevius' plan, a circuit Helper, unordained, supported by the circuit and looking after it all of the while, under the oversight of the missionary pastor, who came once or twice a year to exercise the Sessional powers and administer the Sacraments.

---

[15] *Minutes, General Conference China Missionaries,* 1890, p. 167.
[16] *China and the Chinese,* p. 347.

5. Dr. Mateer (p. 54) says that Dr. Nevius has vastly exaggerated the self-propagating power of the native Church, and he points out (p. 65) that the Nestorian Church of the early centuries died out of China after it ceased to receive supplies from abroad. He also states that the struggle for existence in China is so acute that few Christians can give time to preaching to their neighbours, and he half intimates that we ought not to expect it of them. He goes on in another place to say (p. 78) that, in America, no congregation expects to be self-supporting until it gets a membership of at least two hundred and fifty believers, and that no more should be hoped for for China.

In those two statements, we see the vast distance that lay between the ideas of Dr. Mateer and those of Dr. Nevius. Dr. Nevius believed that the Chinese Church could be truly "indigenous," while, if we were to accept literally what Dr. Mateer says, it would seem to imply that there was no hope of a Church ever in China which would stand alone. If we cannot hope for the Christians of today being willing personally to witness to their neighbours, at what stage in the work will they be able or willing to take over the full responsibility for the Church in any land? Surely no missionary-sending Church in the world would go on sending if they knew clearly that the work must be subsidized perpetually.

As to two hundred and fifty members being required to make a self-supporting church, Dr. Nevius would agree with that entirely, but his prescription for such a situation was, not to wait until each local congregation had two hundred and fifty members, but to group together a number of country churches having an aggregate of that many and place them under the best available Helper until the groups acquired the zeal and financial power to hire trained pastors to look after them severally. It was his idea that at first one Helper would look after many churches. One of his own men had charge of forty churches, and another had ten.[17] Later the number of churches shepherded by one man would be reduced to five or two or one. The quality of the men would improve also, as men who were suitable leaders emerged, and could be trained, and as the people were willing to pay the increased salaries, and perhaps, as they were willing to use men from a distance.

6. Dr. Mateer says (p. 63) that at one time he tried to work the " New " way in two of the counties under his charge. He " took away all of their paid workers, and sent them elsewhere, and thereafter visited the district twice a year himself as per the plan," but that " one church dies, and a second and third almost died." Then a paid worker was put in and the " two churches that remained at once revived and new churches were started." (He does not say how many.) He says that he " decided that it was vain to expect a local church to grow and flourish unless it was faithfully fed and shepherded."

Dr. Nevius would have agreed most heartily with Dr. Mateer's conclusions in this matter. In the General Conference,[18] he said, " In the early stages of the work, frequent visits from mature Christians are of the greatest value. The Helper should teach the people how to do things, but not do them for them." Few new, weak churches in any land will grow and flourish unless fed and shepherded, and the Nevius plan with the circuit Helper provided for just that shepherding.

The " New " plan never had a chance in those two counties of Dr. Mateer's. They had grown up under the " Old " way, never doing much if anything for themselves, and depending entirely on their hired, professional overseers. When these men were suddenly taken away, they would not have been human if they had not slumped down a good deal, considering themselves cast off and practically deserted. Only a missionary who was thoroughly convinced on the plan himself, and who would visit the places frequently, possibly once a month the first year, could have put the plan over. Dr. Mateer did not realize how essential that oversight was, and so he failed.

---

[17] *Planting and Development of Mission Churches,* p. 33.

[18] *Minutes, General Conference China Missionaries,* 1890, p. 167.

Any one can get absolute self-support at any time by stopping all of the work that is going on, but that is not the Nevius plan. If the " Old " plan has been in use a long time, the change to the " New " one can only come by hard and persevering labour on the part of someone.

7. Dr. Mateer quotes approvingly (p. 52) some remarks made by Dr. Fitch in the 1898 Conference, " The Nevius plan is opposed to building chapels and hiring preachers, but it does not provide for the training of the Christians." That is one of the strangest statements in all of his book. Certainly the Bible Class system invented by Dr. Nevius and carried over into Korea could not be accused of being lacking in that one line. Possibly Dr. Nevius had not fully adapted it when they knew the work. Surely, if they had known of the system as it has been since that time they would not have made that criticism.

8. Lastly, I would like to analyze Dr. Mateer's own statements in which he claims that the Nevius plan was a failure after Dr. Nevius gave up the work, and perhaps even before that.

Dr. Nevius surrendered the field in 1886 (p. 19). In 1900, Dr. Mateer started in to gather data as to the state of that field. He says that, in the meantime, Dr. Nevius' successors had gone back to the " Old " plan entirely, deserting the " New." The fact that they had done this showed that they must have been more or less unsympathetic with the " New " when they took over the churches and that field.

Dr. Nevius several times had spoken of having " about sixty groups." Dr. Mateer, fourteen years later, sent out into the district a Chinese group leader to get the facts as to what had become of those churches (p. 25). The man brought in word that he could not find even a trace of more than fifty of them. He found twenty-three of the total were still thriving, having been combined into eleven strong churches with Elders, three of them having pastors. He found eight more with an occasional meeting being held, and five more were carrying on a "nominal existence," making thirty-six in all out of fifty or "about sixty" which fourteen years before had been not strong, developed churches, but tiny, embryonic, newly starting groups. During those fourteen years, these groups had been subjected to a more or less unsympathetic treatment, and had been changed from the "New" way to the "Old." Surely these figures do not prove that the Nevius plan was a failure, even in Dr. Mateer's own field. If there is any odium to be borne by any one in connection with those churches, certainly the "Old" way must share the brunt of it.

The writer has had some experience in Korea which may be of value in understanding this case. In 1909, when territorial division between the Methodists and Presbyterians was consummated there, it became necessary to turn over from one church to the other both ways several scores of established churches with hundreds of baptized believers. Among the missionaries who received these transferred churches, there were some who welcomed the newcomers joyfully and shepherded them cordially, and, in a short time, made them feel more at home than they did in their former churches. There were others who took a more or less unsympathetic and almost contemptuous attitude towards the new members, disciplining them severely for their smallest shortcomings and showing doubt of them continually. The first group of missionaries took over nearly every one on the lists given them and lost scarcely a man, while the others later reported having received almost no one by the transfers.

It is quite conceivable that, in a lesser degree, something like this may have happened with Dr. Nevius' churches. There may be data elsewhere to show that Dr. Nevius' work was not the best that it might have been, but, in view of Dr. Mateer's own statements, and the facts as he presents them, surely no unbiassed person would say that we have here a failure of the Methods.

There are other statements in Dr. Mateer's Review which show conclusively that he misunderstood the whole plan, and that that was the reason for so much of his opposition. It is to be regretted that those in other Mission fields who heard his statements and were influenced by them did not know these qualifying facts that might have reassured them. Certainly there is no basis in the things that Dr. Mateer has said for any wholesale condemnation of the Nevius' Principles.

Experiences of Other Mission Fields

This paper is to be on the experience in Korea, but Dr. Mateer has taken the position that presumptively such methods as those of Dr. Nevius are impossible. No doubt many who, in the past, read his Review or heard him speak, still have that fixed in their minds as a general conviction. Before going on to the study of the Korea situation, possibly just a word or two of the experiences of other fields on these matters may be suggestive and helpful.

First of all, let us note again the reference made at the beginning of this chapter to the work of the English Baptist Mission in Shantung. That would indicate that the Methods had a good deal of validity right in the province where they were born.

Rev. A. D. Hail, speaking to a Conference in Japan, said, "The American Baptist Mission in Bassein among the Karens put the Nevius Principles into operation long before the time of Nevius himself. The American Board in Ceylon, by teaching tithing, has reached the point where every church on the island has the luxury of supporting a foreign missionary of its own. The first missionaries to Uganda went out in the Spring of 1894; in December of that year, they had eighty-five groups of Christians, and, in 1896, two hundred evangelists paid by the Church were working, and there were six thousand catechumens in training for baptism."[19]

In the *Missionary Review of the World*[20] we read, "The Bassein Karens for twenty-five years have supported all of their own pastors, built their own chapels, and parsonages, and, with small Government grants-in-aid, have supported their primary schools and high schools. In 1877, they raised $18,000 gold for their work, averaging five and one-half rupees ($1.84) contribution per believer."

---

[19] *Tokio Missionary Congress,* 1900, p. 592.

[20] 1881, p. 96.

In Japan, the great evangelist, Sarayama, carried on his work as a fully self-supporting matter. In a Missionary Conference in Osaka, in 1881, he described the things which he believed in the matter, laying down three principles,—

1. " Self-support is according to the Scriptures. Christ did not furnish salaries to His disciples, and self-support was certainly the rule of the Early Church.

2. " Self-support is beneficial to the Church, particularly as it leads the Christians to look upon the work as their own.

3. " Self-support is possible in any Church." He illustrated this from his own experiences.[21]

In the Minutes of the Anglican Church Congress of 1901, held at Brighton, one of the bishops of Uganda said, " I have already spoken of the two thousand native evangelists at work in the country of Uganda. These are all maintained by the native Church, and the same is true of the native clergy. Nor is this all, the churches and schools of the country, seven hundred in number, are built, repaired and maintained by the natives themselves. In a word, the whole work of the native Church, its educational, pastoral and missionary work, is maintained entirely from native sources. Not one-half penny of English money is employed in its maintenance.

" What is the secret of the attainment of this desirable state of things? Two things, from the beginning, have been kept steadily in view: first, the necessity of bringing home to the minds of the converts a sense, not merely of their duty and responsibility, but also of the privilege of giving to the support of the Church; and second (and this is vitally important), the setting of one's face like a flint against the employment by the missionary, of European funds in the work of the native Church.

" It is so easy to appeal to wealthy and generous friends at home for the ten or fifteen pounds for the support of a Bible woman or native evangelist, and so difficult to continue the work of inculcating by slow degrees the responsibility and privilege of giving. But here again, as in the case of self-extension, self-denial must come in, and the temptation to appeal to friends at home must be resisted at all costs." [22]

---

[21] Naruse, *A Modern Paul in Japan*, p. 129.

The United Lutheran Mission in the Madras field has had a wonderful record in this matter. In 1927, their total adherent roll was 151,516, and their total contributions amounted to 415,358 rupees for the year, or about $105,116, which is seventy cents gold per adherent.[23]

Many other Mission fields might be quoted, but these will perhaps suffice to show that Dr. Mateer's presumption that the "self-propagating power of the native Church was exaggerated by Dr. Nevius" may have been and probably was mistaken. If the missionaries and Boards believe that self-support is impossible, they can easily create situations where it will be so. If they believe that the churches will rise to their duty, that also will be found, at least in many cases.

The General Feeling of Missionaries on This

J. W. Doughty, writing in the *Japan Evangelist,*[24] said, "Nine-tenths of the failures in successful fellowship between missionaries and native Christians have come from financial relations."

G. B. Winton, of Mexico, speaking in the New York Conference, said,[25] "On a fair estimate, three-fourths of all the problems which now beset our work arise out of the use of foreign money to pay native preachers."

There have probably been few missionary conferences in the last fifty years when this question of self-support has not been up for discussion, largely because everyone has recognized, as these two quotations do, that it is the fundamental thing down below every other problem of Missions. Once it is settled, as it ought to be, other questions will solve themselves almost automatically.

---

[22] Speer, *Christianity and the Nations,* p. 135 f.
[23] 1927 Statistical Tables of the Mission.
[24] *Evangelist,* July, 1898, p. 200.
[25] *New York Conference Minutes,* p. 289.

There are some few missionaries who, like Dr. Mateer, seem to take the attitude that perpetual subsidies are inevitable if there is to be any native Church at all, and they wash their hands of all the sorrow and heart burnings that go with trying to build a self-supporting Church, and settle down to be lifelong paymasters of money sent out from the homeland. Fortunately, the majority of the force still believes that there is a better way, perhaps to be attained, like all good things, through much of pain and stress and difficulty, and yet one which builds for the centuries that are ahead of us.

Why is Not More Progress Made in This?

Dr. Speer, in one of his writings,[26] quotes from a report made in a Conference of missionaries held in Japan in 1883. The Committeemen that framed that report were Verbeck, Knox, Maclay, Gordon and Mecham, five of the greatest missionaries that Japan has ever had. The report reads as follows,—

1. "It is our opinion that a gift of money to aid in the support of the native churches is no essential part of the work of evangelizing Japan; that hence the dependence upon foreign money, so far as it exists, is abnormal and dangerous to the churches. We do not say that pecuniary aid should not be given ever; but that we hold that the best interest of the churches requires that such aid should be recognized by both parties as exceptional and not unattended with danger to the faith and activity of the Christians, and also to their relations with the missionaries.

2. "We, therefore, recommend that the native churches be earnestly called upon to recognize the duty of giving regularly to the Lord; rich and poor, as the Lord has prospered them, providing not only for their own pastors, but for the evangelization of their countrymen; and that they be given as

---

[26] Speer, *Report of Visit to Japan*, 1897, p. 43.

much voice and responsibility in the expenditure of such money as possible.

3. "It is also our opinion that no plan can be laid down which in itself will prove sufficient to secure the desired end; hence it is recommended that the missionaries individually, by their example and teaching, train their native pastors and believers so as to form in them the habit of liberal, systematic giving.

4. "We still further recommend that the training of the native brethren begin while they are still candidates for baptism; that, on the occasion of organizing new churches, an especial effort be made to bring the subject of self-support to a successful issue."

Dr. Speer goes on to say (p. 44), "As a general statement, nothing could be more luminous, but, in the 'feeling that no plan can be laid down which in itself will prove sufficient to secure the desired end,' no plan at all was laid down. That seems to me to be a mistake. All that I have seen on the Mission field proves that a mere agreement upon broad principles or ideals is not sufficient. There must be one or two sharp, simple rules that run down to the roots of things, or the 'personal equation of the missionary,' the inherited inertia of the old method, and the temptation to follow along the lines of least resistance will develop so many exceptions that the principles themselves will be abandoned."

Dr. Nevius tried to enunciate just those "sharp, simple rules which the missionaries need, and must have for the work to be successful.

Another writer has said,[27] "The greatest hindrance to self-support among the churches is generally the preacher, and, in some cases, the missionary as well. Self-support is possible in nearly every case from the beginning of the organization. It ought to be possible and obligatory in every case."

In Carpenter's *Self-Support in Bassein,* speaking of the Church of Burmah of 1870,[28] he says, "Native ministers who are not given foreign pay feel undervalued by the Mission." Again he said, "At one time in one of the Burmah Missions, every male disciple and several Christian wives and daughters were for years under the pay of the Mission as preachers, colporteurs, Bible women or school teachers." Burmah has progressed since that time to a degree of self-support that compares favourably with almost any field in the world, but this little note shows what used to be and why.

---

[27] *Japanese Christian Quarterly,* 1927, p. 140.
[28] Pp. 133 and 134.

In the *Minutes of the National Christian Conference in China in 1922* (p. 250) we read, "Much of the seeming insuperable difficulty of self-support may be due to the fact that the Missions are accustomed to think in terms of large proportions to which they are accustomed in the West, where the raising of money is comparatively easy as compared with China. If the Missions will think in terms of the needs as they appear in the Church, much of the seeming difficulty will quickly disappear. In many cases, less elaborate equipment will meet all of the immediate requirements of the young Church, which would rise gradually to the acceptance of new responsibilities as they presented themselves. The stimulation of the growing sense of need might well be the contribution of the missionary."

Later on, it continues (p. 139), "In 1900, a sharp cleavage appeared in missionary opinion as to the dependence upon the financial ability of the Church of China over against the subsidies from the West. It seems that, during the last twenty years, the curve of subsidies has risen much faster than that of the financial independence and economic ability of the churches. Six hundred and eighty pastors have reported that their churches were giving thirty-one per cent of the cost of their maintenance; the other sixty-nine per cent has been coming from abroad."

In the 1913 *Minutes of the American Baptist Telugu Mission* (p. 2), there is a most illuminating discussion that will perhaps give an idea why some of our Missions take so long in solving these difficult problems,—"Several churches are reported as doing little or nothing towards self-support, while others look upon the idea of self-support as undesirable and oppose it with all of their power. One missionary believed that the work on his field would stop immediately without Mission paid workers to carry it on. The question naturally arises as to whether such a work merits continuance of any Mission help or not.

"Another missionary believed that self-support is right, but confesses that he lacks the needed grace and grit to establish it on his field. Some are working towards self-support. Still others confess that their people might easily become independent of Mission aid, but are of the opinion that the connection with the Mission, as well as the oversight, inspiration and instruction of the missionaries are indispensable to the life and work of the Telugu people.

"A few others are firm in their belief that the connection with the Mission and the missionary is still needed, yet they believe that this relation could be perfectly retained even though no Mission money found its way into Indian hands. It would be a great advantage if there were more unanimity among the missionaries themselves."

Conclusion

These quotations all concern the one point of self-support. Equally significant ones might be gathered concerning all of the main points of the Principles. Even these, however, show quite conclusively that we need more light upon some of these problems from actual situations wherever a degree of success has been arrived at.

IV

THE BACKGROUND IN KOREA

KOREA is, relatively speaking, not a well known country, since it has been open to the world only since 1876. In order that we may visualize the situation there, possibly it is desirable that we say a few words in general about the country itself before taking up the history of the Church and the Principles.

Location and Physical Features

Korea is a small peninsula hanging down into the Pacific Ocean from the upper right hand corner of China. It touches the mainland just where the borderline between China and Siberia comes down to the sea, so that part of its northern border touches each of those two countries, Manchuria and Siberia. Just to the east of it, two hundred miles across the straits, lies Japan, and, to the west, North China. Its winters are as cold as those of Chicago. In the summer, there is a six-weeks "rainy season," when a large part of the land is flooded, and travel is difficult or quite impossible.

The country is extremely mountainous with a backbone ridge running through it from north to south, and spurs running off east and west, dividing the country into little cups, much as ancient Greece was divided. The whole nation has always had one language, but many of the customs, and, to some extent, the dialects in those "cups" have differed, and there have been some mutual hostilities among the people living in them. There is no spot in all of the country where one can get out of the sight of mountains, and not one place in the whole land where there is a plain of arable land as much as ten miles square.

The country is small, being exactly the size of Minnesota or

Kansas (84,000 square miles), but it has a population equal to one-third of all South America, 19,015,528 (1925) people within the country, possibly two millions more across the border in Manchuria and Siberia, and four hundred thousand in Japan proper across the straits.[1]

Racial Strain

The people are different from either the Chinese or the Japanese, the former being more yellow, and the latter a darker brown.[2] In stature, they are usually taller than the Japanese, but slightly smaller than the northern Chinese. Their original home is thought to have been in the Amur Valley of Siberia. Their language differs as much from that of Japan or China as does the English from the German or French. All three nations read the Chinese characters, and, in a general way, they get the same meanings from them, but the characters are given totally different sounds in each of the countries, *e. g.*, the town in which the writer lives in Korea is called "Pyengyang" by the Koreans, "Pingyang" by the Chinese, but "Heijo" by the Japanese!

Natural Resources

The country is rich in minerals, both anthracite (dust) and bituminous coal being found in half a dozen localities, and iron in fully as many. Gold is mined in paying quantities in a dozen widely separated places, and silver, copper and many other metals, including even tungsten. These minerals have done Korea little good, however, for, in the olden days, they did not know how to mine them, and, as soon as the country was opened, they were seized by foreign or Japanese concessionaries for exploitation.

The hills seem bare and rugged after the flower garden abundance of vegetation in Japan, but, away from the coast line in the far mountains, there are dense forests of evergreens and chestnut trees. These are being made accessible by the newer railways, and will soon bring wealth to somebody.

---

[1] *Annual Report, Governor-General of Chosen,* 1924-6, pp. 1-3.

[2] *Korea Repository Magazine,* 1895, p. 219.

The country is almost wholly given to agriculture, rice being the principal crop in the centre and south and wherever water can be put upon the land. In the other places, wheat, millet, corn, soy beans and barley are grown. Every bit of the land in the valleys, and up the lower mountainsides is utilized to the limit in the farming, which is carried on most industriously.

Off the coast, there is good fishing, but it has never been cultivated as thoroughly as is done in the land of Japan. The mackerel and salmon caught off the northeast coast are considered very fine by experts.[3]

Economic Status

Nine-tenths of the people live by agriculture, nearly all in little villages, from which they go out daily to work the land. Seoul, the capital, is the only large city in the country, and has a little less than 300,000 population. The next largest city has only about 100,000. Only about one-tenth of the people live in or near to cities of 10,000 population and upwards. It is a whole nation of real " dirt farmers."

In 1927, Dr. Edmund Brunner, Professor of Economics in the University of Michigan, went to Korea, and spent two months making test surveys of the economic situation in order to make a report to the 1928 meeting of the International Missionary Council at Jerusalem. He found that approximately fifty per cent of the farmers in the country were living on rented land, and that half of the remainder were working partly on rented farms, making seventy-five per cent of all the farmers who had to deal with landlords. He found that it was the custom for the renter to give half of the crop to the landlord, and then, out of the remainder, to furnish the cost of the fertilizers, labour, seed and sometimes even the taxes. When the individual farmer can seldom secure more than an acre or two to work, on account of the overcrowded population, it is easy to see that the poverty is appalling.

---

[3] *Annual Report, Governor-General of Chosen,* 1924-6, pp. 65-80.

Dr. Brunner also found that, since the Japanese occupation, a large part of the arable lands have been passing into the hands of the Japanese, largely through the operations of loan sharks. He estimated conservatively that from twelve to twenty-five per cent had so passed already. The Koreans say and believe that it is more than fifty per cent.[4]

The Koreans, driven off the land by the incoming of the Japanese settlers, are flocking to the cities, where factories of all sorts are being started. There, many of them live in dug-outs on the outskirts of the towns, in the most abject poverty. In old Korea, although everyone was poor, there was little actual starvation. This new Korea is very hard for them to understand or appreciate.

These facts will show in general the financial situation in which the Korean Church finds itself, and has developed itself, a poverty-stricken country, very cold in the winters, where solid buildings and warm clothings must be provided.

National Culture

Korea is not a barbarian country like some of those in Africa or some other Mission fields. It has a legendary history going back to 2332 B. C., when Tangoon, the first ruler, sat on the throne, contemporary with the great Emperors Hwang, Yo and Soon, of China.

Its authenticated history goes back to Kija, or Prince Ki, the last Prime Minister of the Shang Dynasty in China, who, refusing to accept office under the usurper who had killed his master, came to Korea and set up a kingdom in Pyengyang in 1122. Kija's history and date are proved unquestionably from the ancient records and monuments in Korea, and also by the written records of China, for, before leaving his homeland, he wrote a book called the *Hongbum,* which Confucius later incorporated in part in his Classic, the *Book of History.*

Kija is said to have introduced into Korea "music, medicine, the science of manners, sorcery and incantation." He built a great wall around his capitol city, Pyengyang, and that wall exists today as a mound. He dug a well, almost as long ago as Jacob's well, and it is still in use by the people. His grave outside the city in a beautiful grove is a place where the aged Literati go out often to offer worship and mourn the departed glory of their country.

---

[4] *Rural Korea,* by Edmund Brunner, p. 24.

At about the time of Christ, the country was divided into three small nations, the northern half being called "Kogoryu," the southwest quarter "Paikchay," and the southeast quarter "Silla." In the sixth century A. D., that little Kogoryu kingdom was sufficiently energetic and audacious to challenge the overlordship of the great Tang Dynasty of China, and, aided by good luck and the heavy rains, defeated two great armies which were sent against her.[5]

Buddhism, with all of its rich accompaniments of art and ceremony, came to Korea in 372 A. D., and, by 424, had invaded all three of the kingdoms. A golden image sent to Japan by Paikchay, in 545 A. D., is counted as one of the national treasures. Korea gave Buddhism to Japan, and cultivated it herself more faithfully than China ever did until the disestablishment of its organization by the Yi Dynasty in 1392.

Orthodox Confucianism came to Korea fully as early as did Buddhism, and it, too, was practiced as faithfully as it ever was in China. Many of Korea's great scholars crossed over to China and there won the highest honours in the great Examinations in the Classics. From the ninth century, until the year 1895, all official preferment in Korea, too, was decided upon by the great annual "Kwaga" examinations, patterned after those in China. The Confucian temple in the city of Seoul is a much finer one even than that in Peking City, and it was set up away back in 1407.[6]

The literature of old Korea is just coming to light, and some of it is being translated. Several hundreds of volumes have been bought by the Congressional Library in Washington, and more by Yale University. It will bear comparison with that of any land. Korea has the finest Canon of Buddhist Scriptures in the world outside of the one in Kioto, which was copied from that in Korea in 1422,[7] and slightly improved upon. It comprises more than eight thousand large volumes, in 1,760 sets, and is printed from some 81,000 wooden blocks which are now preserved in the Haiinsa Temple in the south, near Taiku.

---

[5] Hulbert, "History of Korea," in *Korea Review,* May, 1901, p. 234.

[6] Gale, in *Royal Asiatic Society Records,* Vol. I, p. 1.

The famous " Satsuma porcelain ware " of Japan is Korean, made even now by the descendants of the Korean artisans carried off to Japan in 1592.[8] The art, unfortunately, is now lost in Korea. The brush work paintings on scrolls in the Museum of the Government General in Seoul, the statuary in the existing temples in the Diamond Mountains and in southeast Korea, the carvings and rock paintings in the recently uncovered Fourth Century royal tombs near Chinnampo point to capabilities, and an ancient culture equal or superior to any nation of those times.

Under the recent dynasty (1392–1910), and particularly during the last fifty years of it, Korea fell on evil days. About the only evidence of culture during that period was the literature produced by her best scholars. No nation can shut itself up as Korea did, and keep on being creative. The possibilities are there intellectually, however, and with opportunity will again come to fruitage.

Religions of Old Korea

These were Confucianism, Buddhism and Shamanism. The first was like that of China, and was the religion of state until 1895, when the great Examinations were abolished. After that, its glory began to fade away. Formerly all textbooks in the schools were based upon the Classics. Today, in the modern schools, which have been built by the hundreds, only a few hundreds of the Chinese characters are even taught at all, and the names of the Sages are scarcely ever mentioned. Worship used to be offered at least twice a year in the great Temple in the city of Seoul and in the three hundred and sixty temples in each of the county seats throughout the country. That, too, is rapidly passing away. Ancestral worship in the homes is still a powerful force in perpetuating Confucian ideas, and one of the most vital hindrances to Christianity, but even it is not practised as faithfully as it used to be twenty years ago.

---

[7] *Poolkyo Yaksa,* Korean book, p. 109.

[8] Griffis, *Hermit Nation,* p. 146.

Buddhism, during the Koryu Period (933–1392), saw its Golden Age, when a large part of the revenues of the state went to build and maintain the temples. Feasts were often given in the palace where multitudes of priests were formally entertained. At one time, the King decreed that every man having four sons must give one to the Buddhist priesthood. A later King changed that to one son in three. Kings and queens often abdicated their thrones and went into the monasteries as priests or nuns or acolytes. The dynasty of Koryu fell because it trusted too much in a dissolute priest who was made its Prime Minister.

The new dynasty of Yi, which came in in 1392, declared itself Confucian and set a death penalty for any priest who dared to show his face inside the new capitol which was set up at that time at Seoul. Much of the monastery property was confiscated immediately by the government. The thirteen sects were compelled by the government to amalgamate into two. Government revenues were no longer sent to the temples.

From that day on, the cult has constantly weakened. Many of the temples are in ruins and more are falling. The priests are, as a rule, illiterate and not very faithful to their religious duties. The common name for priest is "priest-rascal." There are still in the country, however, 1,472 temples, about 917 of which are kept up and in active service. The government reports show 130,000 adherents, but Buddhism's day undoubtedly has long gone past. Its temples are all far out in the mountains which people had time to visit in the olden days. They have no time for it in these strenuous days of toil. Efforts are being made to revive the cult. A college and an academy have been founded in Seoul, and schools set up in a few places in monasteries, and they are publishing quite an extensive literature. They have a central organization, also, in Seoul now, but the response of the people is small and is definitely decreasing.

The Shamanism of Korea is roughly similar to that found in Siberia. It is the same degraded forms of worship found all over the world among ignorant people. There are blind sorcerers and sorceresses who claim to drive out or coax out the evil spirits of disease, bad luck, etc. From 1392 till modern days, this was probably the religion of most of the women of the country and of the most ignorant and superstitious of the men. The cult dies hard, and is far from dead today. When the Japanese seized Korea, in 1910, and began to regulate everything, they tried to suppress Shamanism altogether, but, as they could not succeed in doing it, they now recognize the Shamans and leave them alone with their ceremonies.

Most of the people are more or less ashamed of having anything to do with the cult, but still the Shamans thrive. In the one city of Pyengyang, which has possibly 100,000 population, there is a Shaman's Guild with about three hundred members. One can hear the boom of the sorcerer's drum or the shrill whine of the pipes almost any time while walking through the city.[9]

"Chuntokyo," a curious modern cult invented in 1860, is a compound of Confucianism, Taoism, Buddhism and Christianity. It is one of the most active opponents of the Church. Its theology is something like pantheism. It recognizes God, but says that there is no such thing as sin. It claims to have a total of 300,000 members. Its biggest attraction is probably the part that it takes in politics.[10]

Roman Catholic Missions

No statement of the situation in Korea when Protestant Missions entered the country would be complete without a word about the previous work of the Catholics from 1784 to 1860. The story given in Dallet's *Histoire de l'Eglise de Coree* is one of the most thrilling tales of heroism and martyrdom found in any literature of any land. Hundreds of Koreans gave their lives for their faith in that century; tens of thousands suffered prison and loss of goods and other punishments. Fifteen of the French priests and bishops met martyrdom with their people.

---

[9] Griffis, *Hermit Nation,* pp. 326, 445-462; Mrs. Bishop, *Korea and Her Neighbours,* p. 403 f.

[10] *Korea Magazine,* 1918, p. 160.

In some ways, this work of the Catholics helped to open the country and make the beginnings of Protestant work easier. In many ways, it made it much more difficult. During those days of terrible persecution, one Korean Catholic leader wrote a treasonable letter to the Bishop of Peking, urging that many French soldiers be sent to subdue the land and open the way for the Gospel. The letter was captured by the Government, and quite properly stirred intense resentment among all true patriots against the Christian work.

Those who had had friends or relatives seized and killed during those trying times also did not welcome any propaganda that called itself "Christian." In many places, there was intense prejudice against the whole Christian movement, which had to be overcome before any progress was possible.

Conclusion

From the above, we see that Korea is a very poor country financially, one of the poorest nations of the Orient. In racial strain, they are not unlike their neighbours. In ancient culture, they stand with the best in Asia. Great imagination-seizing religions have flourished, but their hold was weakening when the Missions first entered the country, and that weakening has continued.

The Japan-China War of 1894–5 shook the nation greatly, and first made it really aware of the great world beyond the border. All of the forces of civilization began pouring in like a tidal wave. In 1900, the first railroad was built from the seacoast to the capitol. Trunk lines of telegraph were installed as early as 1893, and a postal system very soon after. There was a street railway in Seoul in 1900, and a water works system and sewer system had been contracted for with an American company. Newspapers had been started, and several government schools.

In 1910, Japan seized the country and made it a province of her Empire. The many lines of improvement were continued and expanded. Today there are railroads everywhere, fifteen hundred miles in all, electric lights in all of the cities and in some of the smaller towns. There are automobiles and aeroplanes, movie shows and radio broadcasting, and each year the papers are filled with the stories of tennis and football teams struggling for national championships.

The main line of railway up through the country is a part of the main line around the world. Nearly everyone who crosses from Japan to Europe by the Siberian railway goes up through Korea to Harbin. Those going to North China go to Mukden and across to Peking. Many travellers going around the world by water, drop off in Japan, go through Korea to Peking, and down by rail to Shanghai to catch their boat again.

The Nevius Methods have been tested during all of these changes. We shall see how they have stood the testing.

V

PERIOD OF BEGINNINGS, 1884–1893

THE first Protestant Christian worker to have any touch with Korea was Dr. Gutzlaff, a colporteur of the British and Foreign Bible Society, who, in 1832, visited the coast of the southwest Chulla provinces in a ship, and distributed Chinese Scriptures there among the villages. Those books were largely gathered up and destroyed by the government officials after he departed.[1]

Initial Contacts

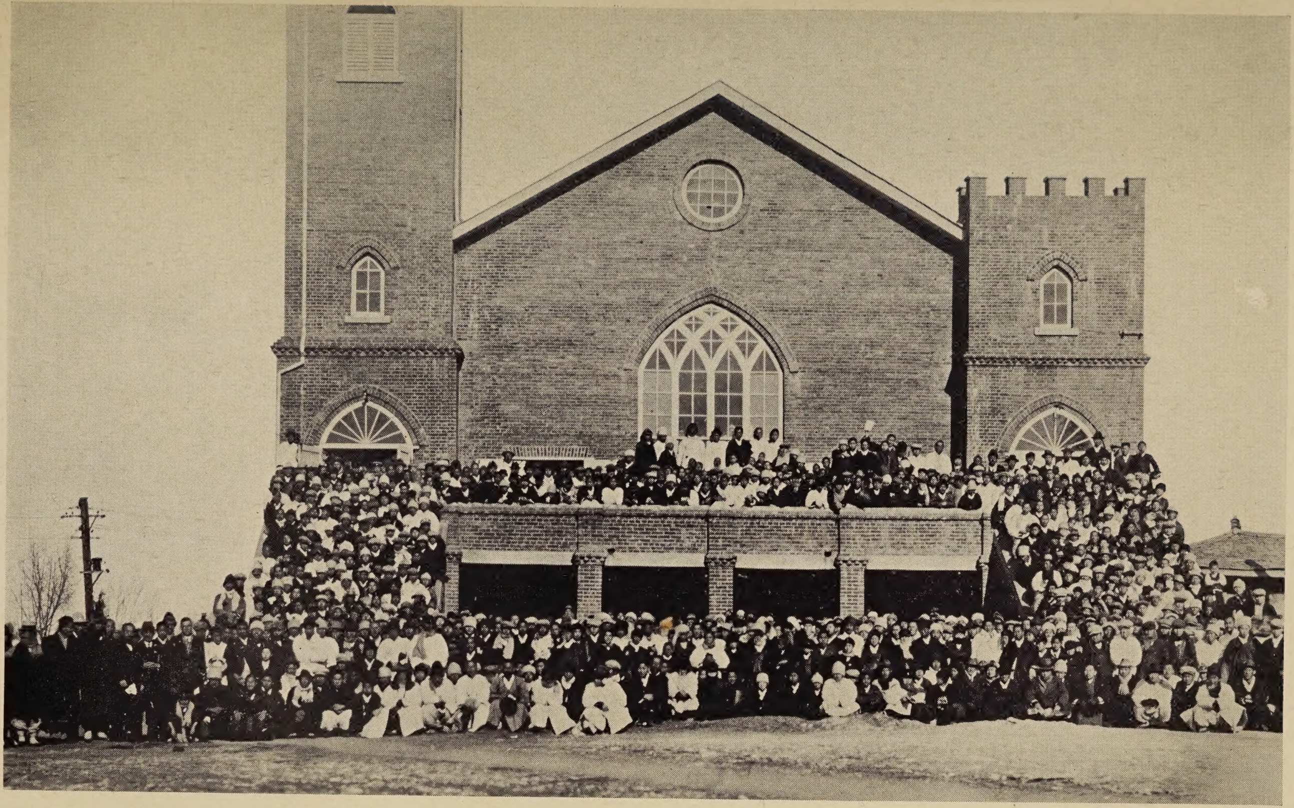
The first Protestant missionary to enter Korea (with a purpose of staying there) was a Scotch Presbyterian, the Rev. Mr. Thomas, who, in 1865, from a Chinese junk, scattered Chinese Scriptures along the coast of the (midwestern) Whanghai province, and, in 1866, when connected with the London Missionary Society, came to the city of Pyengyang on an American merchant ship, the *General Sherman,* bringing with him Chinese Scriptures. (He had learned some of the Korean language before his coming.) He perished with the crew of that vessel, being cut to pieces by the Koreans and burned on the bank of the river, just below the city, but not before he had given out some of the copies of the "little red New Testament" which he had (and had done a little preaching). Through reading of these books, in later years several men were brought into the Church.[2]

From 1873 to 1881, missionaries of the United Presbyterian Church of Scotland living in Manchuria became interested in the

---

[1] Underwood, *Call of Korea,* p. 124.

[2] *Quarter Centennial Report, Presbyterian North Mission,* p. 14; *Korea Repository Magazine*, p. 252.



MEN'S BIBLE CLASS, PYENGYANG, JAN., 1928. THERE WERE 1300 PRESENT. TO ERECT THIS, THE WEST GATE CHURCH, THE KOREANS CONTRIBUTED $12,000 GOLD.

Koreans travelling there, and, among them, the Gospel seed was sown.[3] "Messrs. Ross and McIntyre learned quite a bit of the Korean language and used it in preparing printed matter for work among the Koreans."[4]

"In 1876, the Rev. John McIntyre, at Newchwang, baptized the first Korean converts, natives of Wiju, one of whom, a Mr. Yi, working with Dr. John Ross, translated the Gospel of Luke from the Chinese, in 1881, and later, in 1886, finished the whole New Testament, which was published by the British and Foreign Bible Society in 1887. (Luke and John, three thousand copies each, were published by Drs. Ross and McIntyre in 1881, but they were later reimbursed by the Bible Society. Mr. McIntyre had a large share in the work of translation.) Another of the converts, Mr. Paik Hong Choon, became a colporteur and afterwards the official Helper and evangelist in the town of Wiju on the Korean border."[5] One other member of that group was Mr. Saw Sang Yoon, who became one of the first colporteurs and Helpers in the city of Seoul.[6] It was this man who came to Seoul bearing some of the newly printed Bible portions from Mukden, and met Mr. Underwood there shortly after he landed. It was he who first preached in his brother's village at Sorai on the west coast of Whanghai province, and helped to found there the first church in Korea outside of Seoul.[7] In 1881, Rev. John Ross (accompanied by Mr. Webster), then of Newchwang, baptized eighty-five Koreans in the valleys of Manchuria, one hundred and fifty miles east of Mukden.[8]

While the British Bible Society was approaching Korea from the north and west, the American Bible Society was planning to enter it from the east. In 1883, a Korean named Yi Soo Chon (Japanese pronunciation Rijitai) went to Japan, and was converted and baptized. He conceived the idea of making a Chino-Korean New Testament. This was not the modern "Mixed Script" with Chinese characters and the Korean alphabet letter endings interspersed. It was simply the Chinese Bible with Korean sounds written along side of the characters to assist in reading them. Later, he made a translation of the Gospel of Mark in the Korean alphabet script, and, in 1884, this was printed, one thousand copies.[9]

---

[3] *Quarter Centennial Report, Presbyterian North Mission,* p. 14.

[4] Underwood, *Call of Korea,* p. 129.

[5] *Quarter Centennial Report, Presbyterian North Mission,* p. 14; *Korea Repository Magazine,* 1895, p. 191.

[6] *Foreign Missionary Magazine,* Vol. XLIV, 1886, p. 149; *Missionary Review of the World,* 1890, p. 241.

[7] Gifford, *Every Day Life in Korea,* p. 128.

[8] *Quarter Centennial Report, Presbyterian North Mission,* p. 14.

In 1883, the American Bible Society agent planned to make a trip to Seoul, but the American Minister there urged him not to come, as conditions were so unsettled.[10] When the American missionaries came out via Japan to Korea, in 1885, these copies of the Gospel of Mark were ready for them to take with them to Korea, and Mr. Underwood studied the language with Yi Soo Chon for some weeks before crossing over.[11]

"Late in the year 1884, Mr. J. Austin Thomson, agent in Japan for the National Bible Society of Scotland, crossed over to Fusan and located a Bible depot there and secured a residence for his two colporteurs, Messrs. Muira and Sugano."[12]

First Entry of Resident Missionaries

On September 20, 1884, Mr. H. N. Allen, M.D., of the American Presbyterian Mission (North), arrived on the field, and on April 5, 1885, Rev. H. G. Underwood, the first evangelist, came. These two, with Mrs. Allen, who arrived shortly afterwards, and Mr. J. W. Heron, M.D., and his wife, who landed in June of 1885, constituted the first resident Presbyterian missionaries in the country. Miss Anna Ellers, a registered nurse, arrived on the field in 1886, and was the first single woman worker.

The situation as regards evangelism in the country was not a very rosy one. From time immemorial, there had been a death penalty for any one trying to introduce any foreign religion into the country. It is interesting to note that the Mohammedan religion in North China came right to the great wall along the Yalu River on the northern border, and stopped there. There are great Taoist temples just across the Yalu on the heights, but none have ever been established within Korea itself, as far as the records show.

---

[9] *American Bible Society Report,* 1884, p. 136.

[10] *Ibid.*

[11] *Underwood of Korea,* Underwood, p. 38.

[12] "Gospel in All Lands," *Methodist Episcopal Magazine,* 1885, p. 10, quoting from the Annual Report of the Scotch Bible Society.

The acts of treason on the part of some of the Roman Catholic adherents, mentioned in the last chapter, had so stirred the Government and all true patriots that opposition to outside religions was even more than usually active.

On the other hand, the shock caused by the forcible opening up of the country, and the making of the many treaties with outside nations six years before had caused more or less of trepidation, and the recent taking (in 1860) of the Taku forts near Tientsin by the Western nations, and the humiliation of great China, which had always been more or less Korea's overlord, had given the whole group of government representatives a feeling that they must go just a bit cautiously in dealing with all foreigners. There was a constant fear, more or less, that Russia or Japan would seize parts of the country, or try to dominate it all.[13] Dr. Allen, who landed first, was tolerated in the country only because he came as the private physician of the American minister.

Very soon after Dr. Allen's landing, circumstances opened the way before him in a most wonderful manner, and it was, as has been the case so many times, the scalpel of the doctor that was ready to open up the field for the evangelist. There was a severe riot in the city in December, 1884, and a prominent Korean official, Min Yong Ik, a relative of the Queen, was stabbed by some of his political opponents. Dr. Allen was called to minister to him, and arrived just in time to find several Korean "doctors" melting black pitch which they intended to pour into the gaping knife wounds.[14]

---

[13] *American Bible Society Report,* 1886, p. 150.

[14] *Presbyterian North Board Report to Its Assembly,* 1885, p. 128; *Korea Repository Magazine,* 1902, p. 353.

Dr. Allen took over the case and treated it according to modern medical methods and the patient quickly recovered. As an immediate result, hostility to his presence in the country was visibly diminished, and, just a few months later, the King asked him to take over and run the Government Hospital, which his officials had been trying to run with a multitude of hangers-on and scarcely any doctors. The King agreed to pay all of the running expenses of the hospital except Dr. Allen's salary, and to give him a free hand in conducting the work. The report of the hospital for the first year showed about seventy patients on an average treated every day. The second year, "The whole number treated was something over ten thousand cases, of whom, strange to say, eight hundred were women."[15]

The Mission, seizing the strategic opportunity when physicians were at a premium, in addition to Drs. Allen and Heron, asked the Board to send out a woman doctor. It was in answer to that call that Miss Ellers arrived. Another man doctor was appointed also in 1885 to open a new Station in Fusan, a Dr. Driesback Smith, of San Francisco, but somehow he failed to arrive.

Beginnings of Evangelism

Mr. Underwood, the first evangelistic worker, began his work with enthusiasm, using the poorly put together native script Gospels from Mukden and from Japan mentioned above. In 1886, only a year after his arrival, he baptized his first convert and held his first Communion Service secretly at night behind closed doors, for fear of the authorities. The notice boards, proscribing Christianity and threatening the death penalty to any one having anything to do with it, had not yet been taken down, and serious results might have followed if the officials had heard of the meeting.[16]

In 1887, the very next year, he began the itinerating work which has been such a characteristic of the Mission work in

---

[15] *Presbyterian North Board Report to Its Assembly,* 1886, p. 148; *Foreign Missionary Magazine,* Presbyterian North Board, 1886, Oct., p. 215.

[16] *Korea Magazine,* Nov., 1917, p. 496.

Korea from the beginning down till today, according to the records, and which Dr. Nevius, in his visit a few years later, so strongly emphasized. That year, Mr. Underwood went up through utterly unknown territory to Wiju on the northern border.[17] In 1888, he visited the town of Sorai on the west coast of Whanghai province, two hundred and fifty miles from Seoul, where he baptized seven men who had been evangelized by colporteur Saw Sang Yoon. There he established the first regular church in the country outside of the city of Seoul. That year he established a colporteur there, one at Pyengyang and yet a third at the town of Wiju.[18] In 1889, on his honeymoon trip, he and his wife made the journey to Kangkei on the border, three hundred miles up the river from Wiju.[19] He hoped to find in that district some results of the work of the colporteurs whom Dr. Ross, of Mukden, had sent across the border, but was disappointed.

In 1889, Rev. J. H. Davies and his sister, of the Australian Presbyterian Mission, arrived, and, in 1890, he travelled all through the southwestern provinces of Choong Chung and Chulla with a view to opening a Station in the South. He died of smallpox, at Fusan, in 1890.

In 1889, Mr. J. S. Gale toured the southeastern provinces of Kyungsang. In 1890, Mr. Moffett was appointed to open the northwest provinces of Whanghai and Pyengan, and first visited the city of Pyengyang. In 1891, Messrs. Moffett and Gale spent three months on a trip with horses overland in Mukden, then eastward through Manchuria to Kangkei, and on to Wonsan, on the northeastern coast, and thence back to Seoul. (See map.)

Thus, by 1891, Presbyterians had proclaimed the Gospel in every one of the thirteen provinces of the country, and had made plans for opening up several new Stations. In 1891, Mr. and Mrs. Baird moved to Fusan, on the southeast coast, to live. In 1892, Mr. and Mrs. Gale opened a Station at Wonsan, on the northeast coast. In 1893, after many long temporary sojourns there, Mr. Moffett finally established the northwest Station in the city of Pyengyang, while the two Chulla provinces were assigned to the Southerners, who arrived in 1892.[20]

---

[17] Underwood, *Call of Korea,* p. 157.
[18] *Quarter Centennial Report, Presbyterian North Mission,* p. 15.
[19] Underwood, *Fifteen Years Among the Topknots,* p. 64.

Obstacles and Dangers

It is easy to chronicle these various events, and this sketchy summary may give one the idea that it was all a matter of simply securing transportation and going anywhere in the country that one cared to go. The facts were very far different. It is true that in 1887 the French Government had negotiated a treaty giving their missionaries a right to travel anywhere in the country,[21] and America, under the "most favoured nation" clause, shared in that. Still, only Seoul and Fusan were as yet treaty ports open for residence, and any one travelling in the rest of the country took his own life in his hands. In 1884, Mr. Foulke, of the American Embassy, went for a hunting trip just outside the city of Seoul, and the record states that he was "in great danger of his life, and only rescued with great difficulty."[22] In 1885, a Chinese soldier from Chefoo was arrested for daring to sell Scriptures in Seoul, and the Korean Government demanded his execution.[23] "In 1887, all of the shops in Seoul were closed for a time because of a local demonstration in favour of compelling all foreigners to remove to Yongsan, ten li outside the city gates, on the river bank."[24]

More than once in those days the missionaries were "summoned back to Seoul" by the Mission or the American Minister because of threatening situations.[25] Mr. Moffett was stoned by a mob in his house when he first settled in Pyengyang city. In the "Baby Riots" of 1888, where ignorant people believed that the missionaries were killing Korean babies to get their eyes for medicine, the whole missionary force was in mortal danger.[26]

---

[20] *Quarter Centennial Report, Presbyterian North Mission,* pp. 15, 16.
[21] *Missionary Review of the World,* 1888, p. 210.
[22] *Korea Review,* 1901, Aug., p. 347.
[23] *Quarter Centennial Report, Presbyterian North Mission,* p. 101.
[24] Allen, *Korea in Fact and Fancy,* p. 176.
[25] *Quarter Centennial Report, Presbyterian North Mission,* p. 104; Underwood, *Underwood of Korea,* p. 104.

Along with this sort of dangers were the greater dangers of disease and pestilence. Sanitary measures were unknown and epidemics of great virulence regularly swept the country.[27] Cholera, smallpox and other scourges were matters of common occurrence. In 1895, the whole missionary force turned aside from its church work to nurse Korean cholera patients, and the King turned over the police forces of the Government to the doctors to make the campaign effective. The missionaries, gathering their patients in tents in the soldier field by the East Gate, fought the disease and crushed it out.[28]

Quality of Leadership

Korea was particularly favoured in the quality of the first group of missionaries who were sent out; Underwood. a great enthusiast and fertile-minded leader; Moffett, the greatest of the evangelists; Avison, leader among the doctors and founder of the medical college; Baird, founder of the arts college; and Gale, the outstanding translator and literary man among all of the Missions even up till today. Few fields have had such a personnel endowment to begin with.

Favouring Circumstances

Korea was favoured again in being one of the younger Mission fields. It had all of the experience of the older Missions to draw upon, and would have been foolish if it had not avoided some of the mistakes that had been made elsewhere. It had all of the literature of China to use at once upon the arrival of the missionaries. Probably one-tenth of the men in the country at that time could read the easy books in Chinese with more or less of readiness.

In addition to all of this, Korea had a wonderful alphabet script, a true alphabet of twenty-five or twenty-eight letters invented by King Sejong, in 1445 A. D.[29] This alphabet, though invented so long ago, was little used except for a few books for women and children. It had in it every sound in English except "th" and "f," and, to compensate, had a German umlaut "u" sound and double sounds, hard and soft, for the letters "k, t, p and ch." It is most easy to learn to read and write this script if one only knows the language. It was so easy that the Literati despised it. "Why, the miserable characters are so easy that a woman can learn it in a month," they said, and what Oriental would want to learn anything that a mere woman could master in a month?

---

[26] *Quarter Centennial Report, Presbyterian North Mission,* p. 106; Gifford, *Every Day Life in Korea,* p. 130.

[27] *Quarter Centennial Report, Presbyterian North Mission,* pp, 32, 36.

[28] *Korea Repository Magazine,* 1895, p. 339.

The missionaries took over this script at once and, until quite recent years, published all of their books in it. As a result, practically all of the Christians in Korea, except a few old women, can read their Bibles and hymnbooks. If they could not read when they first became Christians, they learned to read in order to read their Bibles. Often those under the age of thirty were denied baptism until they had learned to read, and, quite often, baptism was denied to a husband until he had taught his wife to read the characters.

Beginnings of Literary Work

Dr. Nevius called literary work the "ripest fruit of all." Even before his visit to Korea, some of this fruit was appearing. The Scripture translations made in Mukden and in Japan were most useful to begin with, but they were soon found to be very faulty with stilted style and Chinese ways of expression which made them very difficult of apprehension. In 1887, a new translation of the Gospel of Mark, made on the field by Messrs. Underwood and Appenzeller (of the Methodist Episcopal Mission), appeared.[30]

Schools

In 1885, Mr. Underwood established a small orphanage school for boys in Seoul.[81] At the end of 1886, there were ten boys attending it.[82]

---

[29] *Korea Review,* April, 1903, p. 154; *Royal Asiatic Society Records,* Vol. IV, Part I, 1912, p. 13.

[30] *Korea Review,* May, 1906, p. 170.

In those days, "there were no modern schools in Korea. There were three kinds of native ones, the somewhat advanced "Chinsa schools," the "Keung," or palace primary institutions, and the common, private schools. In all of these, the Chinese characters only were taught, there being no schools to teach the native alphabet character. That, they picked up or learned from their parents. There were no schools at all for the education of girls.[83]

Statistics

In 1886, there were just nine baptized Christians in all the country; the next year there were twenty-five; in 1888, 65; in 1889, 104; in 1890, 100; in 1891, 119; in 1892, 127; in 1893, 141, and, in 1894, the year of the Chino-Japanese War, there were 236. Not until 1896, twelve years after the beginning of the work, did the total reach five hundred. (See Appendices.)

Dr. Nevius' Visit to Korea

In 1883, Dr. Nevius published his articles in the *Chinese Recorder,* of Shanghai. In 1890, at the invitation of the Korea Mission, he came to Korea, and spent two weeks there studying their problems and talking over the questions with the missionaries.

Of that visit, Dr. S. A. Moffett, now senior missionary on the field of all of the Missions, writes: 'From his rich twenty-five years of experience, he talked to us young men, and planted in our hearts the seed thoughts of main principles. From him came the two great principles in our work—the Bible Class system and self-support. . . . From these talks and from his book on *Methods of Mission Work,* the Korea Mission derived inestimable benefit—although, in the development of these ideas, local conditions and our experience in adapting the methods to meet different circumstances have led to great modifications."[84]

---

[81] *Presbyterian North Board Report to Its Assembly,* p. 148.
[82] *Foreign Missionary Magazine,* 1886, Oct., p. 224.
[83] *Korea Repository Magazine,* 1892, Feb., p. 37.

Dr. Nevius, writing home from Japan shortly after this, said, "If the missionaries in Korea were not benefitted by our sojourn among them, it was not because they were not more than willing to profit by our suggestions and advice."[85]

His biographer, Mrs. Nevius, adds, "It was touching to see how the young men clustered around him as around a father, with affection and deference, asking his advice on many questions. Evening after evening was spent in this way, he making a careful study of present conditions and wants of that newly opened country, and the missionaries ready to carry into immediate execution suggestions and advice that commanded their approval."[86]

Dr. Underwood, in his *Call of Korea,* says, "After prayerful and careful consideration, we were led to adopt in the main the 'Nevius Principles,' and that has been from that time the policy of the Mission."[87]

It was only a small group of less than a dozen members, all of the Northern Presbyterian Mission, that met Dr. Nevius there in 1890, but all of them seem to have become immediately thoroughly convinced that the Nevius Principles were correct. So convinced were they that they adopted them practically *in toto* for themselves, and then, in order to indoctrinate members of the Mission who might arrive in later years, they passed a rule that every new missionary, upon arrival, should be handed a copy of the Nevius book, and be required, at the end of his first year, along with his examination on the language, to show that he also had come to understand the Principles.[88] The writer, when he landed in 1902, was one of those thus favoured.

One of the difficulties on many Mission fields is that there is too little organization. Most Missions meet once a year to make up their Annual Reports, but, in some Missions, there are after that no regular periodical meetings for report or for conference, and many things go at loose ends for lack of some centralized control over them. Much power is also wasted because it is not properly directed and co-ordinated, and the work suffers where some individual is temporarily incapacitated or unable for any other reason to supervise or visit the work assigned to him.

---

[84] *Quarter Centennial Report, Presbyterian North Mission,* p. 18.
[85] *Biography,* p. 445.
[86] *Ibid.,* p. 447.
[87] Pp. 109, 110.
[88] R. E. Speer, *Report of a Visit to Korea,* 1897, p. 10.

Rules and By-Laws of 1891

In 1891, just a year after Dr. Nevius' visit, at its first Annual Meeting, the Korea Mission adopted the following set of Rules and By-Laws to correct all of these difficulties. It is easy to see the influence of the Nevius Principles in almost every section of them, in some cases there being actual quotations directly from his book of Methods.

Presbyterian Northern Mission Rules and By-Laws of 1891

A sub-station consists of a number of Christians who meet together on the Sabbath in a chapel or private room for the worship of God.

Section A

I. It shall be the policy of the Mission to unite, as far as possible, sub-stations which are in close proximity to each other.

II. Each sub-station shall have, if possible, a leader or leaders, either selected by the people or appointed by the missionary in charge, whose duty it shall be to take charge of the Sabbath services in the absence of the helper or other person appointed for the purpose. Except in special cases, the leaders shall receive no salary from the Mission, and then only by vote of all the Mission.

III. All sub-stations shall be brought under the review of the Mission once each year, and shall be assigned to the several members of the Mission.

IV. It shall be the duty of each missionary in charge of sub-stations,—

1. To visit the sub-stations as often as possible.
2. To assign native labourers under his charge to circuits and to give them instructions concerning the work.

3. To work out a course of Scripture instruction for each sub-station in accordance with the general plan approved by the Mission.

4. To appoint or procure the election of a leader or leaders and to instruct them in their duties.

5. To invite the leader, or leaders, and one or two others, as in their judgment may seem fit, to attend the theological class nearest to their home, to urge their attendance and to report to the missionary in charge of the class the names of those who will probably come.

6. To administer discipline, and to pass on candidates for admission into the Church, to report the same to the Church or missionary court having jurisdiction over the territory in which the sub-station is, who shall take the necessary steps towards the admission of the candidates, if, in their judgment, it is timely and wise. (As in other Missions and Mission Stations, this power may be delegated to the missionary about to visit any sub-station where distance or circumstances render it impossible for the Church or Missionary Court, as such, to act upon the individual cases.

V. Each missionary shall make an annual report to the Mission concerning each of the sub-stations under his charge, giving the number of applicants for baptism, the number suspended or excluded, together with a full account of its condition.

VI. It shall be the aim of the Mission, where practicable, to provide a full church organization at each sub-station, and, even before this is accomplished, to supply the preaching of the Gospel by a competent person at stated intervals.

VII. On Sundays, when there is no regular preaching at a sub-station, the local Leader or Elder shall conduct, or invite some competent person to conduct, an orderly service of worship, consisting of the reading of the Scripture and prayer, giving an opportunity for short exhortations, and especially giving attention to teaching the people the Scripture lessons previously assigned by the missionary in charge.

VIII. The missionary in charge shall do his utmost to lead each sub-station to make an annual contribution either for the support of the native agent labouring among them, or for persons chosen by themselves to labour in new fields, and to make contributions to the poor and to special objects.

IX. The introduction of the practice of having those from a distance fed, after service on Sunday, and defraying the expense from the regular contributions of the church shall be strongly discouraged.

X. Except in special cases, all applicants for baptism shall be put under a course of instruction for six months or more.

XI. The regular establishment of new sub-stations shall be encouraged only where there is time for careful oversight of the same, except where special indications of Providence and openings for new work call for their establishment.

XII. It shall be our policy to establish strong, well-manned sub-stations in important central positions rather than a large number of weak ones.

Section B—Native Agents

I. Native agents shall be "Leaders," Elders, Deacons, "Helpers," Bible Women, Licentiates, Evangelists and Pastors. Elders and Deacons shall receive no pay.

II. A "Leader" shall be a native Christian selected by the people of a sub-station, or appointed by the missionary in charge, whose duty it shall be to take charge of the regular services in the absence of the person or persons appointed for that purpose and to have general oversight of the sub-station.

III. Elders and Deacons are officers, as laid down in the Scripture and defined in the Presbyterian *Form of Government.* They shall be ordained only after unanimous election by the church, and approved by the Station and subsequent trial and instruction for six months.

IV. Colporteurs are book and tract distributors or salesmen. They shall receive appointment only by vote of the Station, and shall be those who have given satisfactory evidence of Christian character, knowledge of the books to be distributed, and zeal for the work.

V. A "Helper" is a Christian especially attached to a missionary as his or her special assistant in the work.

VI. A "Bible Woman" is a Christian woman employed in the distribution of Christian literature and in Bible instruction. Such women shall receive appointment only by vote of the Station.

VII. A "Licentiate" is one who is given authority by the Mission or Presbytery to preach for a specified time.

VIII. An "Evangelist" is one appointed by a Station to proclaim the Gospel within specified territorial limits.

IX. A Pastor is as defined in the *Form of Government.*

X. All of the native agents of the Mission with the work that they are doing shall, as far as practicable, be brought by name before the Mission at its Annual Meeting, and assigned for oversight to the various members of the Mission.

XI. No member of the Mission shall employ any native agent, for the Mission or Station, without asking its approval, except temporarily in special cases.

XII. Those native agents employed as preachers to the heathen at large shall not spend their time in the neighbourhoods where there are sub-stations.

XIII. No one shall be hired to do occasional evangelistic work in his own neighbourhood.

XIV. It shall be definitely understood that the salaries of native agents are not salaries in the sense of payments for the work done, but rather a providing them with means of support so that they may be able to give their full time to the work to which they believe they have been called.

XVI. These salaries of native agents, while varying somewhat, of course, according to the location and work, shall as nearly as possible conform to a schedule prepared by the Mission at its Annual Meeting.

Section C—Education

I. All of the schools of the Mission shall be under an Educational Committee, which shall act as an advisory Board, with whom the various Superintendents of individual schools shall consult, and whose duty it shall be to see that the general policy of the Mission with reference to school work is upheld; who shall attend, or, if that not be possible, shall appoint a Committee to attend the annual examinations of the schools, and who shall report to the Annual Meeting of the Mission immediately after the reports of the Superintendents of the various schools have been heard.

II. Each school shall be given into the charge of a Superintendent or Board of Superintendents, who shall have the entire charge of the school—of course following the general policy laid down by the Mission; shall advise with the Educational Committee on all new departures, and report annually to the Mission, giving the total expense, total number of pupils received, total number of old pupils lost or dismissed, the number of teachers and the wages paid them, a list of the classes taught by the foreign

Superintendent, the number of Christian pupils, and the general moral tone of the school.

III. In every school, two primary ideas are to be kept in view,—

1. That the fundamental idea of a school is to educate in the various branches of useful knowledge, and thus fit the pupils for the various duties and responsibilities of active life.

2. That the religious and spiritual influence brought to bear on the pupils is the most important thing in the school. Both of these ideas may and should be realized in a good school.

IV. Those who have charge of the school should give a fair amount of time to teaching and other personal intercourse with the pupils, so as to gain an influence over them, and to impress their minds and characters. Unexpected visits and stated examinations may serve to keep the Korean teachers up to their work, but they are comparatively ineffectual in moral influence and in power to affect the character of the pupils.

V. The board, lodging, etc., shall be perfectly plain, and a special effort shall be made to avoid fostering any ideas and the forming of any habits which shall unfit the pupils for living as their own people live in the same station of life.

VI. All of the teachers shall, if possible, be Christians, and shall be mentioned by name in the foreign Superintendent's annual report of the school, with the salary paid, and the number of hours a week spent in teaching.

VII. When pupils are admitted to the school, steps should be taken, by written indenture or otherwise, to secure attendance until the object in view is accomplished.

VIII. As pupils, the children of Christian parents are preferred to heathen children, because they are more likely to fulfil their engagements to stay in the school, and more likely to make good and reliable men and women in the end.

IX. Save in exceptional cases, children whose parents are beggars, or such as send their children to school solely to escape their maintenance, shall not be received as pupils.

X. Dull and stupid boys and girls shall not knowingly be received into the school, nor retained there as a matter of charity to them or their parents.

XI. As a rule, boys should not be recognized as boarders under ten years of age (foreign count), nor girls under eight, except with the approval of the local members of the Educational Committee.

XII. No more should be done in the way of board, clothing, etc., than is absolutely necessary to secure the end desired by the school. If possible, clothing, bedding and native books shall be furnished by the parents or guardians, who are able to do so, and they shall be required to pay something also for the privilege of the school.

XIII. An examination shall conclude each school year, which shall be attended, if possible, by the Educational Committee of the Mission and a report of the examination shall be rendered to the Mission at its Annual Meeting.

XIV. The course of study for all schools shall be, in the main, uniform, taking for its guide a course to be prepared hereafter. All of these schools shall aim to prepare the pupils for entrance into an educational institution (academy) which shall be located in Seoul.

Section D—Theological Instruction

I. The Mission shall provide theological instruction (*i. e.,* Bible Classes) to be given to its various native agents in the summer and winter Classes, and also, when the time arrives, in a theological school.

II. These Classes shall be arranged for at the time of the Annual Meeting of the Mission, and shall be placed under the care of definite members of the Mission.

III. The object of the Classes shall be to fit the various agents for their work, and especially to prepare natives to become self-supporting teachers of others without removing them from their various callings.

IV. The various members of the Mission having charge of sub-stations shall invite the " Leaders," " Helpers," native paid agents and others whom they see fit, to attend these Classes nearest to their respective sub-stations, and shall report to the leader of the Class those who will attend.

V. Except in special circumstances, only those who are invited by a member of the Mission shall be allowed to attend the Classes.

VI. The work required of members of the Class shall be such that all idlers and others with any personal motives in view shall find it more agreeable to leave.

VII. It shall be the rule of the Mission simply to provide for the entertainment of the members of the Class while in attendance upon their duties, and, only in exceptionable cases, shall any portion of the expenses of returning home be paid by the Mission.

Section E—Literature

I. All matters concerning the publishing of books, tracts, etc., for the Mission shall be in the hands of the Editorial Committee.

II. All books and manuscripts for publication shall be examined by the Committee and report shall be made to the Mission before publishing.

III. Any member appointed by the Mission to do special literary work shall report to the Editorial Committee and advise with that Committee as to work to be prepared.

IV. It shall be the policy of the Mission to sell books rather than to engage in indiscriminate gratuitous distribution. The price shall be about one-third above the cost of the paper.

V. All hymn-books also shall be sold.

Section F—Organization (abbrev.)

I. The Mission shall hold an Annual Meeting, at which time every form of work shall be fully reported and passed upon.

II. There shall be Committees for taking special charge of the various forms of work,—Property, Evangelistic, Medical, Educational and Editorial. These Committees shall make recommendations to the Mission for action.

III. *Ad interim* between Annual Meetings, any matter may be brought up to the Mission by circular vote.

IV. Every member of the Mission shall make a personal report each year, giving the work done and a sketch of plans for the future.

V. Each Station shall hold a monthly meeting.

Section G—Examinations of New Missionaries

The Examination Committee shall not only examine, but act as an advisory committee along the line of the studies of the new missionaries, and shall arrange for quarterly examinations during the first two years. The Committee shall notify new missionaries upon their arrival of the course of study and the person to whose oversight they have been assigned. No missionary shall be considered to have passed his final examinations (except in the case of married ladies) until he or she has passed at least two of the annual examinations before a majority of the Committee. (*Note*—This was later changed to " three " examinations required.)

This completes the By-Laws of 1891. They were printed in a separate booklet and not in any of the Mission Minutes. They are quoted, however, in fragments, but almost in full in Dr. Speer's *Report of His 1897 Visit.*

Before passing from them, it may be interesting to note a few brief changes that were made in the Revised Rules and By-Laws published in 1896 and in 1901.

Additional By-Laws of 1896: Addition to Section B

III. A Steward shall be a native Christian selected by the people of a sub-station or appointed by the missionary in charge to temporarily perform the duties of Deacon, but without ordination.

XII. No member of the Mission shall employ or pay any native agent without the approval of the Mission except it be temporarily in special cases, and each person must be approved by the Station. This rule applies to all native agents from whatsoever source the funds may be derived, except where the Korean Church undertakes the support of such agents.

Section C—Additions

VII. In places where there is a sufficient Christian constituency, schools should be organized and supported by the native church, and should be under the supervision of the missionary in charge of the district. In exceptional cases, assistance may be given by the Mission, but not to exceed one-half of the expense.

VIII. Girls' schools and primary schools carried on at the expense of the Mission for evangelistic purposes in districts where there is not yet a sufficiently strong Christian community may be organized, but only with direct Mission permission, or, in the interim of Mission meetings, by the sanction of the Educational Committee.

Additions in the 1901 By-Laws

Sec. D VI. All teachers shall be Christians.

Sec. E VI. It shall be the policy of the Mission to encourage the Korean Christians to defray the expenses of the Bible Classes as far as possible.

Comments

It is most interesting to see the Nevius ideas in all of these Rules, and also interesting to watch the advancing progress of the ideas in the Rules of 1896 and of 1901. That progress would be seen to have continued if one were to look at the By-Laws in use today.

In Sec. C XII of the 1891 Rules, the Mission talks of providing part or all of the food and clothes of the school children. In 1898, it says that not over half of the running expense of the schools (not the individual expense of the pupils) shall be paid from Mission funds.

In Sec. C VI, it says that "all teachers, if possible, shall be Christians," for, in those days, persons competent to teach were very hard to find. In 1901, on the basis of its experience and practice, it ruled, "All teachers shall be Christians."

In Sec. D VII, the Mission planned to pay the full cost of entertaining those studying in the Classes, since this was Dr. Nevius' plan. This was done only a very short time. In 1901, the Mission goes beyond Dr. Nevius' plan and writes into the law what had long been its practice, that " The Korean Christian shall defray the expense of the Classes."

The emendation made in 1896 in Sec. B XII is most significant, where the members of the Mission are refused the right to pay native agents without Mission permission, even though they use personal funds to do it.

Getting a whole Mission to put over a self-support plan consistently is a difficult matter. It is ten times harder to attain self-support than just to hand out foreign funds. It takes a brand of courage also that some people do not possess at all. The Mission apparently was making provision in those Rules to help any who might be just a little weak in this matter. Even compulsory virtue is better than no virtue at all.

A casual reader of some of the sections of the Rules might wonder why the Mission held so rigidly in its own hands the appointment of native agents of every sort, requiring Mission or Station permission in every case. That was evidently just another illustration of the very same sort of thing. It takes a lot of courage to put over this type of program. The founders of the Mission evidently had it, and they wanted to keep others from being unduly tempted.

In Dr. R. E. Speer's account of his *Visit to Siam, Japan, the Philippines and China,* in 1915, speaking of one of those Mission fields, he reports one of the missionaries there as saying, "As a result of Dr. Nevius' little book on Missions, years ago, in 1895, we adopted his plan, but we did not stick to it. We abandoned it." On another page, another missionary says, "We adopted a policy which in its main principle, whatever its relaxations should have been, was right, and we have not adhered to it. We have no policy now." Another man said, "We have no definite policy now. Every man has his own." A little further on Dr. Speer states that there was but one self-supporting church on that field. Still further along in that volume, he speaks of another field and says, "Only two of the eighty-eight churches on this field are self-supporting."[39] Evidently some sort of mutually coercive organization would have been helpful here, also.

These Rules adopted in 1891, under the influence of Dr. Nevius' visit, were of great value in setting patterns for all of the years thereafter. They undoubtedly helped to hold things fast.

As quoted already in Chapter III, G. B. Winton, in the New York Ecumenical Council, said,[40] "On a fair average, three-fourths of all of the problems which now beset our work arise out of the use of foreign money to pay native preachers." J. W. Doughty said, "Nine-tenths of the failures in successful fellowship with native Christians have come from financial relations with the churches." The founders of the Korean Church evidently believed that, and wanted thoroughly to eliminate the difficulty from the beginning.

One of the missionaries in the Baptist Telugu Mission said[41] that he "believed that self-support was right, but confessed that he lacked the grace and the grit to establish it in his field." The Korea Mission seems to have been more fortunate in the personnel of its founders. They had the grit, and the Rules which they passed helped others.

---

[39] R. E. Speer, *Visit to Siam, Japan and Philippines,* pp. 104, 105, 113, 264.
[40] *Minutes,* p. 289.
[41] *Minutes,* 1913, p. 2.

The Rules laid down the policy of selling books and tracts instead of giving them away. Medical work is not mentioned there, but the Mission also took action on that at about this time,—

"The Mission, with the unanimous concurrence of the doctors, has decided upon a policy adverse to indiscriminate gratuitous treatment. At Pyengyang, in-patients bring their own bedding and pay sixty sen a day for food, while each dispensary patient pays five sen. At Seoul, the regular fee for in-patients is twelve sen a day, which is supposed to cover the cost of food and fuel. As a matter of fact, the majority do not pay, but are taken on charity. In the dispensary, charges are made according to the value of the medicines. At Fusan, there has been special success in increasing receipts, while turning no one away who cannot pay. Dr. Avison has a class of seven students studying medicine. Two support themselves wholly; two have their food given them. All work as assistants in the dispensary and wards."[42]

Change in the Plan of the Boys' School

We noted that the Boys' School was founded in Seoul as an orphanage, in 1885. In 1890, that school was put under the charge of Mr. Moffett, who had just landed, and we read, "Under the direction of Mr. Moffett, the policy of the school has been changed. The boys will be admitted only with the understanding that a part of the expense of their schooling is to be borne by the pupils or their parents. Instead of being retained and fed at the school during the long summer vacation, they are to be sent home."[43] This was without doubt one of the first fruits of Dr. Nevius' visit that very year. The school had been started in the "Old" way. It could not be suddenly and wholly changed to the "New," but at least a start was made at once.

---

[42] R. E. Speer, *Report of Visit to Korea,* 1897, p. 28.
[43] *Presbyterian North Board Report to Its Assembly,* 1891, p. 135.

Other Fruits

In the Report of the Northern Board to its Assembly that year,[44] there is a statement that "Five colporteurs and one unpaid agent have given their entire time to Christian work this year, labouring mostly north of Seoul." The five colporteurs were evidently booksellers at large. The one Helper was self-supporting, or a volunteer worker without pay.

That same report states that seven men studied a month in the Workers' Class in 1890. The next year there were eighteen. The Girls' School, started in 1890, had nine pupils. As to literary work, the "ripest fruit of all," Bible translation was going forward, and Dr. Underwood was completing a small dictionary and grammar of Korean. He had made a translation of the Shorter Catechism and had published in Korean a translation of Dr. Nevius' *Romanism and Protestantism*, and two books by Mrs. Nevius, *A Christian Catechism* and *Christian Perseverance.* All three of these books were translated from the Chinese. The first formal Sunday School for children was opened that year in Seoul, with forty-three pupils.

First Record of Catechumens

In 1892, we have the record, "Sixty-two catechumens were received and assigned to the members of the Mission for systematic teaching," another fruit of the Nevius' visit. There were no formal catechumens before 1890.[45] Mr. Gale did much preaching in his own study by inviting men there for personal informal conversations.[46]

Change in the Bible Classes

In 1892, the Class was held as usual, but it was decided in future years to have separate Classes in the various districts instead of the one central one. This was a development of the Nevius' plan, and the beginning of the holding of Classes all over the country. (Two thousand two hundred and eighty-three were held in 1927.)

---

[44] *Ibid.*
[45] *Quarter Centennial Report, Presbyterian North Mission,* p. 24.
[46] *Report, Presbyterian North Board to Its Assembly,* 1892, p. 171.

Methods of Preaching

"Methods of evangelistic work within the city of Seoul were adopted, different somewhat from the chapel preaching generally adopted in China. A room called a "sarang" is attached to each Mission Station, one or more rooms, where visitors are received, and Christian conversations held. The attendance may be a score, but the whole staple conversation relates to the Gospel. The quiet of the place and the warmer contact socially may be supposed to be advantageous as compared with preaching in a chapel."[47] This again is a result of the Nevius plan.

More Missionary Arrivals

In 1890, as stated above, Mr. Davies, of the Australian Mission, died, and his sister returned to Australia. In 1891, their places were taken by Rev. and Mrs. Mackay and three ladies, Misses Perry, Fawcett and Menzies, who opened a Station at Fusan, on the southeast coast, that year.

In 1892, the Southern Presbyterians from America sent out Messrs. W. D. Reynolds and W. M. Junkin and their wives, and Mr. L. B. Tate and his sister, Miss Mattie Tate. They spent a few months in Seoul, getting oriented and learning some of the language, and then went down to take over the whole southwest corner of the country, the provinces of Chulla.

In 1893, Rev. W. J. McKenzie, of the Canadian Presbyterian Church, arrived, and moved down to the town of Sorai, on the west coast, where one of the first churches in Korea was already founded. He lived only two short years, and died there alone. His successors, Messrs. Foote, Macrae and Grierson, M.D., and their wives, arrived in 1898 and took over from the Northern Mission its Station at Wonsan and all of the work and property connected with it. (Since 1926, that Mission has come under the United Church of Canada, but it continues to co-operate as before with the Presbyterian Church of Korea.)

---

[47] *Report, Presbyterian North Board to Its Assembly*, 1893, p. 142.

More Beginnings—Bible Committee

We have already noted the work of the Bible Societies in opening up the country, in that they had prepared Scripture translations of a kind in Mukden and Japan, which were all ready for use when the Missions entered the country. We have noted the completion by Underwood and Appenzeller, in 1887, of a new translation of the Gospel of Mark. There had been steady progress on other portions of the Bible from year to year.

In 1887, a Bible Committee was appointed, composed of members of the various Missions, and having for its duties the selection of translators, the passing upon manuscripts, the decision as to editions, and as to prices of sale.[48] This Bible Committee was at first composed of two members from each Mission. Later the membership was upon a proportionate basis, according to the number of members in each Mission. There was no resident Bible Society agent in Korea until 1895, but the agents of the British Society from China and of the American Society from Japan came across occasionally to superintend the work. Between times, the Bible Committee controlled the whole undertaking, and the missionaries directed the sale of books by the colporteurs. The work was small and the country was not very open to preaching. It did not look as though there would ever be enough work there to require a resident agent. In his 1888 report, the American Bible agent said, "The presence of two other Bible Societies in the limited field makes it inadvisable to attempt extensive work, even if there were more encouragement than now exists."[49]

As a result of this circumstance, the work of Bible distribution in Korea from the beginning has been quite different from that in many other Mission fields, and in many ways also far more fruitful. Since the agent came in, he has had the general direction of the work, but the immediate direction of the colporteurs has been always in the hands of the individual missionaries. Grants for a colporteur's salary are made to the missionary, and he selects a man who will work in best with his own staff. The colporteur, as he sells his books to non-believers, keeps in touch with the Church Helpers and Pastors and Leaders, and they can follow up leads which he finds, and can bring inquirers whom he finds into the churches.

---

[48] *Korea Repository Magazine,* 1896, p. 469.
[49] P. 155.

More important than this is the power in the hands of the Bible Committee to "decide on editions and prices of the Scriptures." One agent who came to the field came from a land where the "Old" way was considered best, and he wanted to throw open the doors for the free distribution of the Scriptures. When he was opposed on the ground that this would harm self-support, in the churches, not having been accustomed to working under such a Committee, he was minded to cast off their leadings and run his own business to suit himself. Upon appeal to the Home Committee that sent him out, however, his decisions were rejected and the field Committee's decisions sustained. Since then, no such questions have arisen.

Every missionary who directs colporteurs must give minute reports of what he is doing. The agent is free to stimulate sales by personal visit or by letter exhortation, but the Society is spared the expense of the day by day supervision and the work of the Church is also helped very greatly. The Missions supply the members of the Board of Translators without charge to the Society for their salaries. The Society simply pays the salaries of the Korean translating assistants.

For a time, there were two Bible Society agents on the field, the British and the American, but an exchange of fields was arranged, the American withdrawing from Korea and the British from the Philippines. One agent now represents both of the British Societies.

Christian Literature Society

For the production and handling of the commentaries, tracts and other Christian books, a Christian Literature Society was needed. "In 1890, at the suggestion of Dr. J. W. Heron, a community meeting was called, and the "Tract Society" of Korea was organized."[50] That society is still in existence and represents all denominations in the country except the Seventh Day Adventists, providing them all with literature. It has been renamed the "Christian Literature Society." From the beginning, the Northern Mission By-Law that "Books are to be sold and not given away" has been the rule of the Society. It, too, has helped to maintain the self-support principle. The Society has always been managed by the resident missionaries and was largely financed by them in the early years. It is a vital part of the whole Christian movement.

Comity

Dr. Nevius did not believe in competition or friction between missionaries, and he himself served on a Committee in China which divided territory with the English Baptists. In the June 11, 1892, Minutes of the Seoul Station, we read of the first Comity Agreement with the Methodists, signed by Seoul Station. We shall see many such movements later.

Work for Aliens

Dr. Nevius was looking forward to the time when his own people could work for others besides their own neighbours and friends. Japanese settlers began flocking into Korea about as soon as their treaty was signed in 1876. In 1892, the record states[51] that the missionaries took up a private subscription among themselves and then wrote to the Presbyterian Church in Japan, asking them to send a man to receive the salary that they had raised and work among his own people.

Social Movements

Even in this earliest period the missionaries were apparently not indifferent to the claims of the needy, for we read that in 1897, Miss Perry, of the Australian Mission, opened an orphanage at Fusan. Later she resigned from her Mission and moved the orphanage to Seoul, where she conducted it until about 1915. At that time she turned it, property and all, over to the Salvation Army, which is now conducting it. The Seoul Boys' School and several of the other earlier schools were, in their nature, practically charity projects rather than purely educational.

---

[50] *Quarter Centennial Report, Presbyterian North Mission,* p. 16.

[51] Seoul Station Minutes, June, 1892.

It was in 1897 that the first conferences regarding the twenty thousand lepers in Korea were held, out of which have since grown the three large leper asylums cared for by Presbyterian doctors at Fusan, Taiku and Kwangju, the three having fully two thousand of these unfortunates.

Of course, in every Station founded by the Presbyterian Missions in Korea, one of the first buildings erected was the hospital with its healing ministry. The Government Hospital taken over by Dr. Allen, in 1885, at the request of the King, was the first institution of the kind in the country.

The First Council

The missionaries, even at this early period, were not unmindful of the desirability of founding some sort of ecclesiastical body which could validate the ecclesiastical acts which were necessary in connection with the work. The American Northern General Assembly, upon their overture, had replied that a Mission, as such, could not assume the duties of a Presbytery.

In the Rules and By-Laws of 1891, reference is made to a "Missionary or Church Court." In 1889, an effort was made to found one. The record reads, "The first attempt to form any sort of general governing body for the Church in Korea was in 1888, when the 'United Council of Missions in Korea,' composed of members of the Missions of the American (North) Church and the Victorian Churches, was organized with J. W. Heron, M.D., as Chairman and Mr. Davies as Secretary, and Messrs. Underwood, Gifford and Allen as charter members" (Dr. Moffett was present at the second meeting).[52] After holding three or four monthly meetings, the "United Council" was discontinued owing to the death of Rev. J. H. Davies, the sole male representative of the Victorian Mission on the field.

---

[52] *Presbyterian Council Minutes,* 1907, p. 5.

Conclusion

The first period of the Church's life closes, then, in 1892. At that time, but one Presbyterian Mission had begun its work, and there were but seven men and seven women in it. The communicant roll was one hundred and twenty-seven, and there were only five places of regular meeting for Christians. There were two schools, one for boys enrolling thirteen and one for girls enrolling twelve. The total number of church Helpers is given as three. The total contributions are not reported. Surely these were the days of small things. It was just after the annual reports of that year were made up that the group of Southern Presbyterian missionaries arrived on the field. The group of Australians had been on the field about a year, but were down in Fusan toiling on the language and, as yet, practically nothing had been heard from them.

VI

PERIOD OF THE COUNCIL, 1893–1901

THE event which marks off this period is the establishment of the "Presbyterian Council" as the ruling ecclesiastical body for the Church on the field. The record reads,—

> The first meeting of the "Council of Missions holding the Presbyterian Form of Government" was held January 26, 1893, when "according to previous arrangement" Messrs W. D. Reynolds, W. Junkin, L. B. Tate, of the Southern Mission; Rev. C. Cameron, Independent, and Messrs. W. M. Baird, D. Gifford, S. A. Moffett, Graham Lee, W. L. Swallen, F. S. Miller, S. F. Moore and C. C. Vinton, M.D., met at the home of Dr. Vinton to organize a Presbyterian Council. The object of the Council was stated to be the "uniform organization in Korea of but one native Church holding the Reformed Faith and the Presbyterian Form of Government." It was to exercise advisory powers in relation to the various Missions composing the Council and controlling powers in ecclesiastical matters connected with the native Church until the organization of the latter in accordance with Presbyterian usage. Ecclesiastical affairs in the various provinces were to be administered by "Committees of Council" which were to report in full to each meeting of the Council.[1]

Committees of Council

Until 1901, there were but two of these, the "Seoul Committee" and the "Pyengyang Committee," the latter caring for all of the work west and north of Seoul, and the former taking all of the rest of the country. In 1901, two more of these "Committees" were formed, one for the southwest corner of the country, the "Chulla" provinces, where the Southerners were working, and one for the southeast corner, where the Australians and two Stations of the Northern Presbyterian Mission were functioning.

---

[1] *Presbyterian Council Minutes,* 1907, p. 7.

The country was so large and the work so scattered that it was impossible for the Committees of Council from the first to act as church Sessions, doing all of the baptizing, etc., directly, so they were allowed to appoint from among their members "Sessional Committees" to take direct charge of such matters in connection with the local churches of the various fields. The General Assembly of the Northern Church U. S. A., in response to an overture from its Mission, had ruled[2] that "in the absence of ordained Elders, a Session on the foreign field might consist of the missionaries in charge of the work."

The Minutes of the Council prior to 1901 were not printed and the manuscript Minutes have totally disappeared, so that it is impossible to tell exactly how many of these "Sessional Committees" there actually were. The 1901 Minutes seem to indicate that there were then at least ten, some acting in a single local church and some over a whole wide district.

From 1893 to 1901, all male missionaries on the field, whether ordained or not, were members of the "Committees of Council." In 1901, this rule was changed to read all "ordained," including any of the laymen members who had been ordained in their home churches even as Ruling Elders.[3] On occasion, when discussing matters concerning woman's work, the women of the Mission were also invited.

Sessional Committees

The "Sessional Committees," under the "review and control" of the "Committees of Council," performed practically all of the functions of regular Church Sessions, examining candidates for baptism, arranging for the Sacraments, administering discipline, arranging for the elections of Elders, etc., though, for the elections of Elders, the consent of the "Committee of Council," in each specific case, was required.

---

[2] *Minutes of General Assembly, U. S. A.*, 1896, p. 147.

[3] *Presbyterian Council Minutes*, 1901, p. 14.

The first Elder in the country was elected somewhat irregularly upon the authorization of the American General Assembly in the Sorai Church, in 1898, but his ordination was later recognized by the Council. The first regularly elected Elders were chosen in 1901, in the Central Church of Pyengyang City.

This rude form of church organization follows, in the main, Dr. Nevius' Principle that the early organization of the churches should be simple. No intricate set of rules was adopted. The missionaries were all Presbyterians and believed in a system of graded courts as a provision against oppression, and an assurance that all parts of the work would be watched over and cared for. They left most matters to be determined gradually as the Church itself developed. They believed that all things should be "done decently and in order," however, and so arranged that there should be a seat of authority in the Council, as a clearing house and central agency.

More History

By 1894, all four of the Presbyterian Missions were represented on the field. Mrs. Mackay, of the Australian Mission, died in 1892, and her husband resigned, but, in 1894, Mr. and Mrs. Adamson came out to take their places. In that year, the whole force in Korea consisted of fourteen men and nineteen women missionaries, twelve of them being wives.

By this time, a large part of the open, official opposition of the central Government had ceased, though the provincial officials were often very hostile. It was fairly safe for men missionaries to travel anywhere. When steps were taken to secure property in the city of Pyengyang for the work, however, since it had not yet been formally opened as a treaty port, several of the Christians who helped in the matter were arrested and treated very badly in the jails. One group of Christians arrested at this time were actually condemned to death by the axe, and taken out upon the execution ground, but were saved by an order that came from Seoul just in the nick of time.

One of this group was Pastor Han Suk Jin, one of the first seven pastors ordained in the Church and later a Moderator of the General Assembly.[4]

The Northwest Station

Dr. Moffett moved to Pyengyang to live, in 1893. Shortly after his arrival there, he had the unique experience of having his house stoned by a mob. The officials interfered and rescued him, and he went on with his work. Of that work, he states,[5] " The one room that serves me as reception room, study, dining-room and bed-room is what the Koreans call a ' Sarang,' *i. e.,* a room open to any one and everyone at all times of day or night. Thus privacy is out of the question, and such a run of visitors from early morning till midnight has there been that I could hardly get time to rest or eat. I do break away sometimes in order to get some air and exercise, and in these walks I have been able to talk to many, distribute tracts and make my presence known widely. I have been invited into a number of houses to talk to groups of people who, having read one of the tracts, desired to know more about the truth. I have also, with a Helper, taken three or four walks to surrounding villages, and from them and others there is a constant stream of inquirers. There are now in this region hundreds of people reading the tracts and discussing the Gospel story."

In that same report is a note, " one hundred people near Soowun (thirty miles south of Seoul), who have been persecuted by the Catholics, have sent word that they wanted to believe." On another page is the statement that the Seoul Boys' School, in order to attain full self-support, had introduced hand work, the making of sieves, for the boys for part of their time. Drs. Underwood and Gale continued their work of Bible translation.

The Chino-Japanese War

In 1894, the China-Japan War broke out, and for a time there was such great danger in the country places that the work was greatly hindered. The one great land battle of that war was fought in Korea, in and about the city of Pyengyang. Dr. Moffett was alone in that city at the time, and, at first, he refused to leave the little group of Christians there, but, as the hostile armies drew nearer, the Christians insisted upon his going. A large part of the population of the city had already fled, so, yielding to their persuasion, he went down to Seoul. He narrowly escaped being shot by the Japanese soldiers when he met them on the road going there.[6] Three weeks later he returned to Pyengyang, after the great battle there, and found the fields still littered with the unburied bodies of the Chinese dead. The Christians gathered in from the hills again and the work went on.

---

[4] Gifford, *Every Day Life in Korea,* p. 213.

[5] *Presbyterian North Board Report to Its Assembly,* 1894, p. 156.

The Mission report for that year states that there were fifty-two baptisms that year, seventeen of them members taken in by Mr. Moffett at Wiju, on the border. There is a note, "Evangelistic work is largely carried on in the 'sarangs' (guest houses). Few chapels have yet been built. Our main reliance is upon the sarangs." Again we see a feature of the Nevius plan. Ten catechumens are reported as having been taken in that year, and the record states that "public reception of catechumens was begun this year." It was felt that, if the catechumens were required upon their admittance to state publicly their convictions, it would help them to "burn their bridges behind them," and more quickly bring them to fitness for baptism. The following Standard Rules, to be publicly assented to by catechumens before entering the Church, were adopted:

I. Christians must not practice ancestral worship.

"Since the Most High God hates the glorifying and worshipping of spirits, follow not the custom, even the honouring of ancestral spirits, but worship and obey God only."

II. Keep the Sabbath Day holy.

"The Lord's Day being a day of rest and God's appointed holy day, let neither man nor beast do any work therein, even to the pursuance of one's livelihood; unless it be absolutely necessary work, let nothing be done. Labour diligently six days, and, as for this day, observe it strictly."

---

[6] Gifford, *Every Day Life in Korea,* pp. 218-220.

III. Honour your parents.

"Since the filial reverence of living parents is something which God has commanded, during the life of your parents piously reverence them, and, using all of your strength, be faithful to them as by the command of the Lord."

IV. Do not have irregular marriage relations.

"Since God has appointed one woman for one man, let there be not only no abandoning of one another, but let there be a wife and no concubine, a husband and no lewdness."

V. Evangelize your own household first.

"Since the doing of the whole doctrine is of the first importance, let every person persuade those of his own house praising and praying and with one mind trusting and obeying God."

VI. Be diligent in business and keep the Commandments.

"Since God has ordered that we live by working, let no one eat and be clothed in idleness. Be not lazy, tell no lies, be not covetous, steal not, but by all means follow an upright livelihood and, using strength, feed yourselves and your families."

VII. Shun all flagrant sins.

"The Holy Scriptures forbid not only drunkenness and gambling, but, since from these things spring quarrelling and fighting and killing and wounding, do not dare to commit them. Also do not make, eat or sell wines or opium, nor keep a gambling house, nor in any way debauch the conduct of men."[7]

The Butchers

Two relatively unimportant but interesting items appear in the 1895 Report of the Board. The butchers of Korea had always been counted as among the very lowest classes of the country, not far above slaves. Like slaves, they were not "allowed to wear hats," that precious symbol of free men. Mr. S. F. Moore, without consultation with his colleagues, petitioned the King on their behalf and got the coveted privilege. As a result, there was a flocking of the butchers to the churches, where they became almost more of a liability than an asset. Few really repented of their sins, which were often of the grossest sort. When they insisted upon calling an upper class Christian, "Brother," that man's Christian enthusiasm usually suffered. Hundreds of the butchers were baptized, particularly by Mr. Moore, but when the severer tests of real discipleship came, the majority of them fell away.[8]

---

[7] R. E. Speer, *Report of 1897 Visit*, p. 16.

Demon Possession

Exorcism of evil spirits by Christian workers caused much discussion and divided opinion among the missionaries and the church workers. It is mentioned in the 1895 Report about Wonsan particularly. Dr. Nevius could have found much more material in Korea for his book on *Demon Possession.*[9]

Offering for India

In 1897, the church at Sorai gathered fifty-six dollars and the Seoul and Pyengyang churches about thirty dollars each, and sent it to help the famine sufferers in India. Three hundred and forty-seven were baptized that year in all Korea, and the total baptized roll for all reached nine hundred and thirty-two, there being meeting places in one hundred and one villages. The total contributions for that year amounted to four hundred and eighty-six gold. As wages for unskilled labour at that time amounted to not over five cents a day, this was doing fairly well comparatively. A church newspaper was started by Drs. Underwood and Vinton,[10] and the Korean Government ordered four hundred and sixty-seven subscriptions of it sent to its offices all over the country. The fourth edition of the hymnbook was printed and the regular Sunday School lessons.[11]

Mission Presses

In 1888, the Northern Methodist Episcopal Mission founded the Trilingual Press, and, in 1890, the English Episcopal Mission also set up a printing office, so that it became possible to get literature produced within the country. The printing business has, however, always been a precarious one financially, and both of these presses went bankrupt before 1910. Since then, all printing for the Missions has been done in commercial printing houses in Japan or Korea, except for a limited amount done by the Y. M. C. A. Press in Seoul.[13]

---

[8] *Korea Repository Magazine,* 1895, p. 279.
[9] *Korea Mission Field Magazine,* May, 1925, p. 101.
[10] *Presbyterian North Board Report,* 1898, p. 153.
[11] Gifford, *Every Day Life in Korea,* p. 205.

A Clean Break

In 1897, the Northern Mission closed its Boys' School in Seoul, first because the demands of the evangelistic work were so great that it could not afford the time to supervise it, and secondly because the Mission felt that it would like to make a clean break, get rid of all traces of the "Old" way that clung to the school and later start a new school by the "New" way. The school was reopened in 1901 as an academy. The Pyengyang Boys' Academy was opened in 1899.

Methods of Work in This Period: 1. Itineration

The most outstanding feature of all of the work of this period was the persistent itineration of all of the missionary forces. They personally went out into the small country villages and planted the churches there. This, as has been noted, was one of Dr. Nevius' most favoured plans.

We have noted in Chapter IV that Korea is a land of villages. Even today, when there is the beginning of a strong drift towards the cities, ninety per cent of the people live in villages of less than ten thousand population, most of them in tiny hamlets of a few score or a few hundred houses. In many Mission fields, the workers have felt that the strategic thing to do was to take the cities first and then extend out into the country. The great difficulty about that is that, once the plan is started, the workers nearly always stay there, and never go to the country at all.

---

[13] *SPG. Records,* 1791-1892, p. 714; Gifford, *Every Day Life in Korea,* p. 146.

More than three-fourths of the missionaries in Japan are living in a score of cities,[13] and they touch relatively few of the outside villages. In China, Dr. Nevius, speaking before the Tract Society meeting in Peking, where this dangerous tendency was at work, said, "It would be far better to close the city schools and chapels, if necessary, rather than to neglect the country villages." [14]

We have noted how the Korea Missions believed in this, even before Dr. Nevius' visit, and how, by 1891, they had touched every province in the country in that way, and had made one trip up to Mukden and clear across Manchuria eastward to Wonsan, in Korea. In the 1893 Report of the Mission is this statement: "There has been much itinerating this year. *In this work lies the chief hope of Korea."* In that year, Dr. Moffett went to Wiju and baptized seventeen men. Dr. Baird, in Fusan, reported some itineration, and Mrs. Baird made three trips.

In the 1909 Quarter Centennial Report of the Northern Mission, Dr. Moffett writes: "This has always been a Mission of itinerators, always reaching out to the regions not yet touched by the Gospel, establishing and visiting groups of believers in the territory of the central Stations." [15]

In some Mission fields, they have followed the plan of scattering their missionary families widely, one family or even one individual in a Station. The Salvation Army in recent times, in Korea, has followed that policy, but most of the Missions feel that this does not make for efficiency. They have felt that the minimum Station force should be two evangelistic men and a doctor. Having this plan, it has been necessary to space the Stations somewhat widely apart, placing them in the centre of districts which they have itinerated for one hundred or even two hundred miles in all directions. The centres chosen have been where possible the natural trade and political centres of the districts, so that the church people would come naturally in that direction to visit them.

---

[13] *Japan Quarterly,* July, 1926, p. 51.
[14] *Nevius Biography,* p. 418.
[15] *Quarter Centennial Report, Presbyterian North Mission,* p. 16.

"It was an old missionary in China who said, 'We should follow the people and travel; spend time in it. I would have the Board require every new missionary to spend much time in the country.' Another said, 'No amount of money spent in influencing children in the central Stations or in employing native evangelists can ever atone for the want of systematic, repeated, thorough itineration work by the missionary himself.'"[16]

Possibly as a result of this itineration, today "Seventy-three per cent of the Christians in Korea are in the villages. In the cities, there are approximately two hundred and twenty-five centres of work; in the country, about seven thousand. It is this that makes Korea a unique field. The church in Japan is almost exclusively urban. Only within the last few years has the subject of rural evangelization been much discussed in Japan. Though there are no definite figures on the matter, one of the Methodist Board secretaries, Dr. Thomas Donohugh, estimates roughly that, while eighty per cent of the population is rural, eighty per cent of the Christian work is urban."[17]

2. *Tracts and Scripture Portions*

"On all itinerating trips and by means of colporteurs, simple tracts and copies of the Gospel or of the New Testament have been given wide distribution, the policy of selling rather than giving away all but the sheet tracts proving a great blessing to the work, and having a great influence in developing the policy of self-support, in that it led men from the beginning to expect to bear their own burdens. One great agency in the distribution of literature of all sorts has been the activity of the Christians in buying and re-selling tracts and books all through the country."[18] The first tracts used were printed in 1888. Among the earliest, was the translation of Dr. Nevius' catechism, made by Dr. Underwood, and a translation of the *Two Friends,* made by Dr. Moffett.

---

[16] R. E. Speer, *Report of Visit to China,* 1897, p. 40.

[17] Edmund Brunner, *Rural Korea,* p. 49.

[18] *Quarter Centennial Report, Presbyterian North Mission,* p. 16; A. J. Brown, *Report of Visit in 1909,* p. 89.

Some of these printed leaflets or books were in the Chinese characters, so as to attract the Literati. Most of them were in the simple alphabet character which we described in Chapter V. Nearly every man in the country, and many women, could read this with more or less readiness. Many would take a tract away to their homes and read and study it when, for fear of criticism, they would not stand openly and listen to oral preaching. Pastor Kil Sun Tyoo, of the Central Church in Pyengyang, who has ministered to that large congregation of over twelve hundred people for twenty-five years, was won by reading one of the sheet tracts.

3. Preaching by the Christians

"The Mission and the Church have been marked pre-eminently by a fervent evangelistic spirit, a thorough belief in the Scriptures as the Word of God, and in the Gospel message of salvation through Jesus Christ, and have based their appeals to men upon the great spiritual advantages and blessings of Christianity as pre-eminently *the* advantages that Christianity has to offer to men. The evangelization of the whole country has therefore always been kept in the forefront.

"The widespread preaching by the missionaries and the conviction on the part of the Korean Christians that those who are not doing personal work in trying to bring others to Christ do not show sufficient evidence of faith to warrant admission into the Church, has developed a Church on fire with evangelistic zeal, voluntarily going forth to spread the Good News and win people to faith in Jesus Christ. This standard was set in the early days by Yi Yung Eun, one of Korea's greatest evangelistic workers, now with the Lord." [19]

It has never been a law in the Korea Missions, but it has certainly been a custom of the evangelistic missionaries that *they would not baptize any person unless he had at least shown* that he had tried to win some one else. By far the greater number of the churches in Korea were founded, not by the missionaries directly, nor by the other paid workers, but by individual laymen who preached to their neighbours or friends, relatives or business associates and won them to the Church. The regular workers came in after that, clinching the decisions and instructing the new believers.

---

[19] *Quarter Centennial Report, Presbyterian North Mission,* p. 17.

Dr. Nevius' "layering method," in Principle III 5, is an exact description of what has gone on in Korea. An old believer who has moved out to a non-Christian village for business reasons, preaches to his neighbours and friends, converts a few and sends for the missionary. Sometimes a single family is "colonized" in this way purposely with the same result. The circuit Helpers and Bible women often lived in such places, the silent influence of their homes helping to gather a group of believers, even when they had to be away much of the time on the circuits. Travelling merchants preached to their business associates, often far out in the mountains. A few believed, and a call came for the missionary.

Sometimes whole villages sent deputations, asking that teachers be sent them. Usually there was some ulterior motive in those cases, like the one cited above, "To escape the persecution of the Catholics," or of officials. Nevertheless, the missionaries dropped their work and went to answer the call at once, or sent the best possible of their workers. Usually as soon as the people found out what the Gospel really was, the majority fell away, but there was always a small residue that kept on and soon became real believers, and often the nucleus of a church.

Dr. R. E. Speer has written of this sort of thing, "This self-propagating character must be given to the native Church on the Mission field from the first hour of its existence. Before there is a Church organization, before there is a baptized believer, the principles of propagandism must be planted in the first inquirers. They must be taught that the work of spreading Christianity is the duty of every Christian. It is not the duty of the official Christians only, far less of those who are supported by such work.

"Wrong conceptions on these points can easily be given at the outset, and their fatal effect is felt for generations. There are native churches which are not only ineffective as forces for propaganda, but are positively obstructive, and their character is due to wrong education at the outset. The duty of making Christ known must be impressed upon the Church by impressing it upon the believer from the beginning. That has been done in Uganda and Korea in two ways; first, the believer in Korea was asked whether he had told someone else of the Gospel, and he was not received into the Church until he could bring someone else. The new Christian tasted the joy and learned the duty of evangelism from the start.

"Secondly, the missionary set before the Church the right example. The Church would have imitated the contrary example of torpor, stagnant home keeping, general conversation on civilization, routine secularism and occasional religious activity if that example had been offered. A heavy responsibility rests upon the founders of native churches in this matter. 'There are some missionaries,' writes an experienced and untiring worker in China, 'who are doing aggressive evangelistic work, and thus setting a good example to the Chinese Church, but too many allow themselves to be occupied simply with the care of the Stations that have fallen to them, so that all growth is simply addition from family connections.'"[20]

Dr. Speer quotes another missionary who wrote in the *Chinese Recorder,* "The self-propagating zeal of the native churches is a measure of missionary fidelity in this regard. The duty of evangelization must rest upon the native churches, and that duty must be taught them by beginning to teach it by method and policy and example before the native churches even exist. The missionary enterprise fails of its central purpose if it does not establish churches whose life is dominated by the spirit of national propagandism and world evangelism."[21]

4. *Street Preaching*

"Street preaching to crowds has not been a great factor in the work in Korea, but the method here developed, which is better adapted to the Korean people, is the daily, constant, natural and informal conversation with individuals, with small groups of people, in friendly intercourse by the wayside, in the inns, on the street, in the country villages, and particularly in the 'sarangs' or reception rooms of well-to-do men, where it is the custom of the men to gather and discuss all questions of business, politics, gossip, etc."[22]

---

[20] R. E. Speer, *Christianity and the Nations,* p. 134.

[21] *Recorder* of Oct., 1908.

This is the Nevius method, and was the outstanding method in the early periods. In later periods, open market preaching was engaged in with great success by certain members of the Missions. The writer, in 1903, opened three open-air street chapels in Seoul and carried them on for several years with more or less of continuity and fruitfulness. Still it is true that this method has never been used in Korea as extensively as in some other Mission fields.

5. *Supervision of the Churches*

In the New York Ecumenical Council, Dr. Ewing, of India, said, "If in Korea those communities of Christians are receiving constant instruction and supervision, for this is the fundamental principle, the work will continue. If not, the work will be broken up."[23]

That seems to have been well understood in Korea. It was undoubtedly because he failed to give this supervision adequately that Dr. Mateer failed when he tried to apply the Nevius Methods in Shantung province. It was because the Korea Mission believed this that they put in the strong Mission organization described in the last chapter, the Rules of 1891. Every section of the work was placed in charge of someone, and monthly reports of progress were demanded. Should any one be sick or otherwise not in a position to do his work, the Station saw to it that it was not neglected. If the need was acute, a substitute was provided or the work wholly transferred to a colleague.

---

[22] *Quarter Centennial Report, Presbyterian North Mission,* p. 17.

[23] *Minutes New York Ecumenical Council,* 1900, p. 308.

Dr. Speer again says, "The work of all of the native Helpers requires close supervision. Some are as reliable and influential as the missionaries, but it is unfair to the most of them to leave them in hard fields or positions without constant aid and counsel, and, most of all, spiritual stimulus from the missionary. As a rule, a missionary's usefulness is to be measured by his capacity to impart spiritual gifts. I was impressed with the great need of more quiet and personal intercourse between the missionaries and their Helpers. Where there is no full life to give, the missionary has lost his mission."[24]

6. *Emphasis Upon the Bible*

"The Bible itself has been, of course, pre-eminently the greatest factor in the evangelization, as in all other countries, but it has certainly occupied a rather unique position in the work of Korea, and the Korean Church derives its power, its spirituality, its great faith in prayer, and its liberality from the fact that the whole Church has been, as it were, saturated with knowledge of the Bible."[25]

Many of the early missionaries were descendants of the old Covenanters of Scotland, and they believed, and still believe, the Book as their fathers believed it and taught it. They have instilled that idea firmly into the Korean Church, so firmly that, even today, any book in Korean that does not accept the Bible as a book of authority is "anathema" to most of the Christians. They accept the Christian Gospel as the sole "revealed" message, given of God, and not as "one of the great religions." Missionaries and Christians give their testimony of belief boldly, and with no reservations or shamefaced quibbles.

As late as 1926,[26] they made a statement of their faith in which this section occurs, "We believe that the world never needed more urgently than it does today an authoritative rule of faith and practice to guide it, and we affirm that we find such a rule of faith and practice in the Scriptures of the Old and New Testaments, which we accept in full as the inspired Word of God, given of God to reveal His holy will as to men's earthly lives and as to their eternal salvation."

---

[24] R. E. Speer, *Report of His Visit to China,* 1897, p. 40.

[25] *Quarter Centennial Report, Presbyterian North Mission,* p. 17.

[26] *Presbyterian North Mission Minutes,* 1926, p. 36.

They added, "We recognize that in the ethnic faiths and other non-Christian religions, there is much to be commended; nevertheless, we believe that in Christianity we have something unique in history, a supernatural religion with power to transform men for time and for eternity, and we believe that no compromise can be made with other religions."

The whole Declaration containing these statements was adopted unanimously by the one hundred and fifty or so members of the Northern Presbyterian Mission, and later was adopted unanimously by the Korean General Assembly.

The workers do not seem to have been indifferent to the "Social Gospel," for, as we have already seen, even in the first period of their history, they were opening orphanages, planning leper asylums, conducting hospitals and beginning to teach the children things by which they might earn a living. However, they have always believed, as stated above, that their unique message is a spiritual one, and that all of these other things are secondary, things that will come as natural fruits, if the first fruits are as they ought to be.

7. Bible and Training Classes

We noted, in connection with Dr. Nevius' visit in 1890, that Dr. Moffett, senior evangelist in the Northern Mission, gave him full credit for the "seed thought" of the Korea Bible Class system. We noted in the "Rules" of 1891 how Dr. Nevius' plan of somewhat subsidizing those who came to study was adopted, but that, in 1901, that subsidy was abolished. Under Dr. Nevius' practice, he planned to train in his Classes only the paid workers and the group "Leaders." His Class was a sort of professional Class, and it ran for six weeks to two months each year.

When the first Class was held in Korea, in 1890, with seven men studying, it was exactly in accordance with Dr. Nevius' plan. "Two men came from the North, two from Whanghai province, and three were from Seoul."[27] "They were taught for one month."[28] The next year "eighteen men attended."[29] It was held again in 1892, but then there was a break with the Nevius practice, for the record states that, "After this year, the Classes are to be held in the several districts instead of just the one in the central place."[30]

From that time, the form of the Class was changed, and, instead of being a "theological class" for a select group, and lasting from one to two months, it became a Class in each district for the training of the whole Church. Later there came a demand for "Officers Classes," and, in 1901, a regular Theological Seminary was founded, but, for the time from 1893 on, the whole Church went to school in these Classes, the upper grades of a given Class being especially for the training of the church leaders, but the lower grades for training the ordinary members.

As soon as this change was made, full self-support for the Classes became possible, especially after the time of the Classes became shortened from a month to two weeks, and later to an average of about one week only. The action in the 1901 By-Laws was simply ratification of an accomplished fact. Since that time, no one has received any free entertainment or travel money for attending Bible Classes or Officers' Classes, or even for the Theological Seminary. In a Class held in Seoul about 1910, under the writer's supervision as Committee man, fourteen men walked in two hundred miles from the town of Kangneung, on the east coast, paid all of their own expenses both ways and their expenses at the Class, just to study the Bible. Three other men came one hundred and thirty miles, and about eighty men averaged twenty miles each. This is not an exceptional case. It has been done every year in many places.

Rev. W. B. Hunt, founder of the Whanghai province Station, Chairyung, and one of the strongest supporters of all of the Nevius Principles on the field, wrote thus of the Classes in 1909, " The education of the whole Church, all of its membership, young and old, literate and illiterate, is being undertaken systematically and largely by Training Classes in which the textbook is the Bible. Some of these are representative in character, the attendance coming from every part of the field; others are local, meant only for the members of a particular group. Some are attended only by men, others only by women, but, in most of the country Classes, both men and women are taught, but in separate divisions. Sometimes the Classes are taught entirely by the missionaries or by missionaries and Helpers, but more often by the Helpers alone.

---

[27] *Quarter Centennial Report, Presbyterian North Mission,* p. 18.
[28] *Presbyterian North Board Report to Its Assembly,* 1891, p. 135.
[29] *Presbyterian North Board Report to Its Assembly,* 1892, p. 171.
[30] *Presbyterian North Board Report to Its Assembly,* 1893, p. 142.

" Bible study is the object of the Class, but prayer, conferences and practical evangelistic effort are prominent parts of the work. The Christians have learned that it is only right to put aside their occupations for several weeks each year for special study of the Word of God. This method is honouring to God's Word, and teaches all of the authority of God controlling in their lives. His Word, rather than that of a Helper or a missionary, early becoming the Christian's " rule of faith and practice."

" This method of education tends to bring about a natural understanding between the rank and file and the " Leaders," " Helpers," and missionaries, so unifying the young Church that it presents a united front and is made more of a power in the midst of heathenism. The system is cumulative in its results; it makes of the Church an army skilled in the use of God's Word. Among the many advantages of these Classes, is that they afford an occasion to develop qualities of future leadership. Opportunities for preliminary training and trial, as well as for more careful selection, are almost without end." [31]

Dr. Moffett says, " It is in these Classes that our Christian workers are first trained and developed, and here that the colporteurs, evangelists, Helpers, and Bible women are discovered, and appointed to the work." [32]

---

[31] *Quarter Centennial Report, Presbyterian North Mission,* p. 18 f.
[32] *Ibid.,* p. 20.

We will speak only of principles here as we are discussing the period from 1893 to 1901. In later periods, we shall speak of the large numbers who gathered in the Classes, and of other features in connection with them.

We have said that the Koreans are mostly farmers. Ninety per cent of them live by farming. For most of them, like farmers of all countries, there are a few days in the coldest part of the winter when they are a little less busy than usual. There is another time also in Korea in July, just after the first weeding of the rice lands, when there is a two-weeks' breathing spell. At the Korean New Year's time, in olden days, for about two weeks, no one in the country ever did any work that he could possibly avoid. These two times were seized upon for the Classes.

Men and women coming from a distance often brought on their backs or (for the women) on their heads, bags of rice for the food, and sometimes also their fuel. In the central Stations, there were kettles which they could borrow for cooking. Sometimes a group of men would bring with them a woman to cook for the entire group. In this way, it cost them very little more at a Class than their living at home in their villages would.

A great incentive to attend the Classes lay in mankind's instinctive urge towards wanting to shine in his or her social group. Those who attended the Classes were those chosen to be "Leaders" and Deacons or women leaders. If any man neglected attending classes and Bible study, he was apt soon to be dropped from his coveted place of leadership. There was no salary attached to the positions, but there was honour in his company.

The Classes continued all day long with four or five hours of Bible and other study, and then, in the evenings, there were usually revival services with the best speaker obtainable presiding. Especially as the Classes grew to three hundred or five hundred, or even a thousand attendance, the thrill of being a part of such a movement must have carried all through the following twelve months in the "grey lives of the mountain peasants," and it brought them back year after year for the same experience.

Long before 1901, the numbers of the Christians were so great that, without the Class system, the workers managing the churches would have been overwhelmed and almost extinguished. This "shuttle method" of "educating the whole Church and the workers while they were in service" made it possible to handle the problem, and without financial outlay also. Each individual learner could bring his own rice and pay the few extra pennies that he needed. If foreign funds had been demanded for it, the total would have been staggering.

8. The Catechumen System

We have given above the questions submitted after 1894 to catechumens when they were publicly received into the congregations. Undoubtedly this "method" has wonderfully helped in building the Church of Korea. Of it, Dr. Moffett writes, "In 1890 (*Note*—just after Dr. Nevius' visit), when the two or three candidates for baptism were examined and then assigned to individual missionaries for two weeks special instruction before baptism, we had no thought of a permanent Catechumenate, but, in 1891, we reported fifteen catechumens, and the idea developed, and, in 1893, catechumens began to be publicly received and enrolled in Pyengyang, and, after six months of daily instruction, were baptized. There are no Mission statistics of catechumens until 1896, but, in 1894, Pyengyang Station alone reported forty, and, in 1895, one hundred and eighty, showing that the system was well under way. In 1896, the Mission reported 2,000; in 1902, 5,968; in 1906, 11,025, and in 1909, 23,800. The time of instruction was extended to six months, and then to a year, and now men are often under instruction for two or even four years before receiving baptism. The Catechumenate encourages new believers and secures oversight and more thorough instruction before reception into the Church."[83]

---

[83] *Quarter Centennial Report, Presbyterian North Mission,* p. 24.

"In some Mission fields, new converts are baptized, but not given the Communion until a year later. This has not been done in Korea. They have had the Catechumenate where, after six months or a year of training, a second examination is given and the person continued, dropped or baptized."[34]

9. Discipline

We have noted that it takes from six months to two years to become full baptized members of the Church. It takes only a few minutes apparently to be put out of the Church if one does not continue to "adorn the doctrine." No one is baptized who uses liquor or handles it, nor any one who is living in irregular marriage relationship as concubine of the husband of a concubine. Those who do not keep the Sabbath are not received. Any one guilty of those sins after admittance into the Church is first admonished, then suspended, and, if there be no repentance, he is excommunicated. Discipline is far more severe than in the American churches, but it nearly always seems to have had a salutary effect.[35]

Dr. Speer, in another place, says of some other Mission fields, "No opium smokers who take up the drug after believing are admitted into the Church of Manchuria, but those who are old and not able to stop are admitted. On some fields, the worship of the ancestral tablets and worship at the graves is permitted. Most churches forbid it. Some Missions receive and baptize men who have plural wives. There are differences regarding Sabbath keeping. The London Missionary Society does not require strict observance of the day. They say that, if the people do not work, they will simply sit around and gossip, so they tell them to go to work in the afternoon of Sunday, and they tell the merchants to open up their shops.

"Some churches forbid the drinking of liquor, and some do not. Some forbid the Christians joining in the offerings to pay for the village non-Christian worship. Others permit it to avoid making trouble."[36]

---

[34] R. E. Speer, *Report of Visit to Korea,* 1897, p. 13.
[35] *China Sunday School Journal,* Vol. XVI, 1927, pp. 908, 916.

None of these questionable things is permitted in Korea. Dr. Speer notes this in another place,[37] "The Missions in Korea and Siam have held up before the native churches the high old-fashioned ideas of Sabbath keeping."

In certain cases of men with plural wives, the entire families have been thoroughly converted and have become active Church workers, and have wept that they could not be baptized, but they were urged to bear their burden for the sake of the purity and good name of the Church and keep on attending. In 1925, the General Assembly forbade enrolling such, even as catechumens, until their marriage relations should be straightened out in some way.

More is required of church officers than of ordinary Christians. All Christians are expected to maintain family worship, and they do so in thousands of homes. This is much more expected of church officers. The use of tobacco by any Christian is frowned upon. In the case of an Elder or Pastor, it would likely be considered a ground for discipline. One Elder in Pyengan province, a few years ago, went back to smoking after being ordained as an Elder. The Pastor and Session were all Koreans, and had received no advice on the matter from any missionary, but they suspended the Elder.

10. Founding of New Churches

New churches spring up in the most easy, normal manner, practically always meeting, as the Colossian Church did, in the house of one of the Christians (Philemon's). Epaphras was evidently an unordained circuit Helper of the three churches of Colosse, Laodicea and Hieropolis (See Col., ch. 4) on the bank of the Lycus River. Archippus was the Elder or unordained "Leader" of the Colosse group.

They meet first today, as in the period before 1901, in someone's house; then, when the congregation gets too large for that, a nearby thatch dwelling is bought and the partitions torn out to make one large room. Later a church building may be erected especially, and so on. At each stage, the congregation is able to erect as much of a plant as it needs, so there is no need of subsidies.

---

[36] R. E. Speer, *Report of His 1897 Visit to China,* p. 22.
[37] R. E. Speer, *Report of His 1915 Visit to Siam,* p. 441.

Only about twenty of the two thousand two hundred and sixty-five church buildings now in Korea have in them any foreign money. To those twenty, possibly one-third of the building expense was given because they were in the central Stations and had to be larger than the local congregations required in order to be able to accommodate the big Classes. It was only fair that a part of the cost of those buildings be paid by the Mission. They were the workshops of the missionaries.[88]

11. Organization as to Personnel

We have noted at the beginning of this chapter that the Presbyterian Council was created and " Sessional Committees," and provision made for selecting Elders, but the difficulty in this period that we are studying was that there were no men sufficiently mature in their Christian experience to be ready for election to the Eldership. In a Presbyterian Church, Elders are elected for life. The missionaries were unwilling to see a lot of men ordained who might have to be dropped later. That mistake had already been made in 1889 in the very earliest years of the work. Two men were ordained in the West Gate Church in Seoul, but had to be dropped from the office almost immediately.[89] Something had to be done, however, for, in 1896, there were twenty-six churches to be managed; in 1897, there were seventy-three; in 1898, two hundred and five, and, in 1901, there were three hundred and twenty-six. There had to be some responsible leaders for all of those churches.

---

[88] A. J. Brown, *Report of Visit in 1909*, p. 9.

[89] *Missionary Review of the World*, 1890, p. 247.

The difficulty was met much as Dr. Nevius met it, by appointing "unordained Elders," called "Yungsoos," who would do all of the work of Ruling Elders, but not have their ordination. Their tenure of office was one year, but they were eligible to re-election or re-appointment. In the early years, they were usually appointed by the missionary, and he was thus able to give the Church a leading in the direction of selecting spiritually minded men when the time came for them to be selected by the Church. Usually, for harmony's sake, two or three were appointed as a Board or Committee, not one single individual.

The "Helpers," who originally were the personal attendants of the evangelistic missionaries, gradually took over the care of circuits of churches, those churches jointly subscribing and paying their salaries. They were, to all intents and purposes, Pastors, except that, not being ordained, they could not administer the Sacraments. They reported frequently to the missionary, always accompanied him on his trips to those churches, and were consulted by him and shared decisions with him almost as though they were real co-pastors. Their tenure of office was determined by the churches that paid them, being re-affirmed or terminated at the end of each fiscal year.[40]

Some one had to handle the financial affairs of the churches, and the most spiritually minded "Yungsoos" were often not good business men. Again a "substitute deacon" was elected, or a group of them were appointed or elected.

Alongside of these men grew up a class of women who did for the women of the congregations in the villages much the same sort of work that was done by the Helpers. They were variously called—"Bible women" (in English only), "Exhorters," or "Women Helpers." They seldom sold books, but gave their time rather to teaching and preaching. They, too, were paid by the churches, but worked under the supervision of the missionary.

---

[40] Dr. A. J. Brown, *Report of a Visit in 1909*, p. 9.

After Dr. Nevius' visit in 1890, as in Dr. Nevius' own practice, no missionary was allowed foreign money for more than an aggregate of two Helpers,[41] but he could have any number if they were paid by the churches.

For the period which we are studying, there was not one ordained Elder or Pastor, but the framework of the Church was built up on the basis of "Substitute" Elders, called "Yungsoos," substitute deacons, and substitute Pastors, called "Helpers," with women workers of various names to assist them.

Alongside of the Church, and vastly helping it, was the group of Bible Society colporteurs who, under the direction of the missionaries, sought to keep an eye open also for inquirers, and tried to feed them into the Church by notifying the nearest church worker or missionary, or both, when they had found them.

Yet one other group of workers, called "Chuntoeen" or "local preachers," men and women, were sent out by the churches or by individuals to work under the missionary's direction for the evangelization of unbelievers. The ideal of the Korean Church has always been, as in Dr. Nevius' churches, that the individual work should be done by all of the believers, each acting as a teacher of someone, and learning from someone else, but from time to time, men or women would emerge who seemed to have the gift for working for non-believers. These were chosen and sent out by the churches for longer or shorter periods to do this special service, often receiving only a little rice or "shoe money." Few of them received anything like a full salary. These workers, like the Bible Society colporteurs, had no part in the governing of the Church, but they were invaluable as scouts and feeders.

More History

In the earlier period, we called attention to the beginning of comity agreements with other Missions. In 1893, a set of Rules for Comity were adopted on the field for the Methodists and Presbyterians. Bishop Foster, when he came out, disapproved of them, so that they did not become formally operative, but, since no others were presented, and there had to be some *modus vivendi,* they were practically the rules lived by until territorial division was accomplished, in 1909. Dr. Speer, when he came to the field in 1897, tried hard to secure a territorial division, but the Methodist brethren were not free to make it. The Rules adopted are as follows,—

---

[41] *Ecumenical Council, New York, 1900 Minutes,* p. 302.

I. Resolved that, as a general rule, the common occupation of small cities and the districts around them is not the most profitable way of utilizing our forces; but that open ports and towns with a population of over 5,000 should be open for common occupation; and especially so when they are useful and needful bases for the occupation of the regions beyond.

II. When a town of less than 5,000 has been established as a sub-station by a missionary in charge of the district (a "sub-station" being understood to be a place where inquirers or Christians regularly assemble for worship on the Lord's Day, or a place visited not less than four times a year, two visits at least to be made by the missionary in person), it should be considered as occupied, and we deem it inadvisable for another Mission to begin work there; but the discontinuance of work for six months shall leave an open field.

III. Societies wishing to begin work or to extend, are strongly recommended to take into consideration unoccupied territory so as speedily to cover the whole field.

IV. We recognize the inherent right of every church member to change his membership to another denomination; but persons whose names are on the records of a church as members or candidates shall not be received by another church without a letter of recommendation from those in charge of that church.

V. Resolved that we mutually respect the acts of discipline of the various churches.

VI. Helpers, students, teachers and assistants in any department of the work shall not be received in any capacity whatever by another Mission without the written permission of the person to whom he is responsible.

VII. As a general rule, books should be sold and not given away, and there should be uniformity in prices.[42]

Lengthening of the Cords

Between 1893 and 1901, ten Presbyterian Mission Stations for missionary residence were established in Korea in strategic centres, covering practically all of the country,—in the western half of the country from north to south—Syenchun, Pyengyang, Seoul, Kunsan, Chunju and Mokpo; in the eastern half of the country, Songjin, Wonsan, Taiku and Fusan (both Australians and Northerners here in Fusan during this period. See map).

New Testament Completed

In 1900, the complete New Testament, translated on the field, was published. A special Thanksgiving service was held in September, at which the British Minister, Sir John Jordan, presided, and the American Minister, Hon. H. N. Allen, delivered the address. The Revised Version of the New Testament was adopted in 1905, and the first tentative version of the Old Testament published in 1910.

Source of Data

It may be noted that so far most of the data taken from Mission sources has come from the Northern Mission's records. The reason is that the other Presbyterian Missions had but barely gotten oriented into their work in 1901, and two of these Missions had kept no statistics prior to 1901, and very few other records, and a third had been on the field only three years. After 1901, there are quite full records for all of the Missions, and, after 1907, for the National Church as well.

Sunday School Work

Sunday School work was doing well in 1901. There were six schools in Pyengyang city in 1897.[43] In 1898, Seoul Station had a Sunday School in each of its three churches, and "in various places in the country, work of this nature was being carried on."[44] Sabbath School lessons were being published regularly. In 1898, the Mission published in all one and one-fourth million pages of literature in connection with its work.

---

[42] R. E. Speer, *Report of a Visit to Korea,* 1897, p. 41.
[43] *Pyengyang Station Report,* 1898, p. vii.

Women's Work

Women of good families in Korea in olden times were kept quite secluded in the inner apartments of their houses, and no men outside of their immediate families were allowed to meet them. They were not secluded, however, as women are in India, and there was no such thing as the "purdah." The wives and single ladies of the Missions worked among the Korean women from the beginning with great diligence, and before long there were Korean women who were able and willing to teach their sisters. In the description of the nature of the Bible Classes above, we have seen that they quite regularly attended many of the Classes for men and women in the country churches, as well as those Classes held just for themselves. In 1897, the women of Pyengyang city organized the first Home Missionary Society in the country, and they sent out one member of their group to work in Soonan County as an evangelist. They also helped in the building of the Central Church. Altogether, they raised in that year three hundred and seven dollars gold.[45]

Statistics

The total contributions of the Church for the year 1901, the first year with full statistics, amounted to five thousand four hundred and sixty-nine gold, and the total adherentage, including everyone, was six thousand eight hundred, making about seventy cents gold per adherent, or ten days' wages at that time for every man, woman, and child in the congregations. The total communicant roll that year was five thousand one hundred and eighteen, so that per communicant the amount was about one dollar and six cents, or fifteen days' wages.

---

[44] *Seoul Station Report,* 1899, p. 2.

[45] *Pyengyang Station Report,* 1898, p. vi.

Secretary A. J. Brown, of the Presbyterian Board (North), after visiting the field wrote, "In proportion to the results achieved, less money has been spent in developing the native work in Korea than in any other Mission field in the world."[46] He says further, from his observations on the field, "The missionaries do not go to the extremes in their refusal to pay native Helpers, but use them whenever the interests of the work seem to make it necessary. Twenty evangelists, nine colporteurs and nine Bible women in all are paid this year (1902) from Mission funds. But the pressure is strong for self-support, and no native Christian is permitted to feel that he has any financial claim on the missionaries or that, if he is hired, the employment is anything more than temporary." (Note from the statistics of the Mission that year, that there were fifty-eight members of the Mission then, twenty-one of them being wives. There were less than two personal attendant Helpers for each of the missionaries.)

In some Mission fields, not only are many of the native pastors supported on foreign funds, but they demand and receive pensions from Mission funds after they have served a certain number of years in the churches. Nothing of that sort has ever been done in Korea. The Church, not the Mission, is the one responsible for them, through its Board of Ministerial Relief, in their old age.

Schools

Speaking of the Pyengyang Academy, founded in 1899, Dr. Brown says further, "It is planned to make all of the boys self-supporting, somewhat after the plan of Park College. Each boy works half of each day in the Work Department, and receives for that his food. Clothes, books, etc., he must find for himself. Road-making, straw rope and shoemaking, janitor work, bookbinding, and work at the printing press keeps them busy. Financial help for the academy has been secured from twenty-one of the churches." The local control of the school is vested by the Station in an Executive Committee of five, the Principal and two other missionaries and two Koreans chosen by the Station. The plan contemplates joint co-operation of the foreigners and Koreans in the development of the school, and looks forward to the time when, like all of the work, it may be turned over to the Korean Church for support and control."

---

[46] A. J. Brown, *Report of a Visit to Korea,* 1902, p. 9.

VII

PERIOD OF THE JOINT COUNCIL, 1901–1906

AGAIN a period is marked by a radical change in the control of the developing Church. When the Presbyterian Council met in 1900, it decided that, beginning with 1901, double sessions of its meetings should be held, half of the sessions, as in the past, with the missionaries meeting alone, and half with the missionaries and some representative Korean delegates. These second sessions were to be for the discussion of the Church's problems in order that, as soon as possible, the Korean leaders might be trained in general Presbyterian procedure, and be prepared to take an active part in the management of the churches. It was not expected that the new organization would at first assume much legislative power, but it was hoped that they would grow up into it gradually.

Learning to Rule

In the Korean sessions of 1901, there were present twenty-four missionary delegates, three Korean Elders, and six delegates who were church Helpers. The meetings began with devotional exercises and then a Committee, previously appointed, gave a brief statement outlining the form of government customary in Presbyterian Churches with its graded courts, Pastor and Elder delegate membership, etc. It called attention to the fact that the government of the Korean Church was as yet very embryonic, there being only a few Sessions and as yet no pastors at all, and said that, because of the absence of official members, it would be necessary to establish the new body as a " Council," but that it hoped that the day was not far distant when a regular Presbytery could be officially organized.[1]

---

[1] *Digest Presbyterian Church,* p. 228 f.

Only one legislative act was performed by the new Council that first year. Upon report that there had been a crop failure with famine conditions in four counties in the South, they ordered that a letter be sent to all of the churches of the country, asking for relief contributions. The rest of the time of the sessions was taken up with discussions of five practical questions, "The proper use of church contributions," "Methods of helping weak churches," "How may Helpers assist the local Leaders best?" "Rules for marriages among Christians," and "How to conduct the funerals of Christians."

In general we may say, that, from 1901 to 1907, when the formal Presbytery was founded, the programs of the annual Korean Council sessions followed somewhat according to this model. Each year there were a few more legislative acts, setting of the day for Thanksgiving celebration, arranging various matters with the Methodists, etc. The only copy of the Minutes of these sessions is in the Appendix of the *Digest of the Presbyterian Church.*

Elders and Sessions

During the previous year, four Elders, the first in the country, were ordained, one at Sorai in Whanghai province, and three in Pyengyang city. During this new Council period, others were elected in every one of the four existing "Committee of Council" districts until, in 1907, there were forty organized Sessions, thirty-seven of them, however, having but one Elder each, who, joined with the missionary in each case, constituted a Session.[a]

Theological Students

The first regular theological students in the country were accepted in 1900, two men. In 1902, four more were taken in; in 1904, nineteen more were accepted; in 1907, there were one hundred and seventy-two; and the numbers continued to increase up to their high point in 1914, when the enrolment was two hundred and twenty-nine. The first students were not men of a modern education, but it did not matter much in those days, as there were no Koreans with a modern education, and there were no modern schools in the country outside of the fifty-six primary schools and two academies of the Church reported that year. (See statistics in Appendices.)

---

[a] *Presbyterian Council Minutes,* 1907, p. 20.

This is not to say that these men were not fit for the ministry of that day. Every one of them was a picked man who had come up through battle and strife and persecution to leadership. Every one had behind him long years of humble Christian living as an ordinary Christian "Preaching Christ as his main business and doing farming to pay expenses," to change slightly Carey's expression. Any man who had not been baptized five years at least, and who had not been at least two years a local church officer was not eligible. Every man had had his long probation as a local church leader and had proved himself a worker in the market place and roadside and house-to-house preaching, of which Dr. Nevius thought so highly.

Coming to the Seminary, as in the case of the Bible Classes, every man paid all of his own expenses for board and travel and other school items, excepting only the rent and heating of his sleeping-room, thereby improving upon Dr. Nevius' plan. In most cases, the students being men with families and few worldly possession, found it difficult to finance their schooling, so the churches or circuits, to which they ministered as Helpers, paid their salaries the year round, and then released them for three months and a half each year for their study, holding them under contract to serve the congregation as pastors, after their ordination, at salaries which the congregations could bear. The congregations thus secured options on the services of strong leaders, and the men paid their own way through the seminary. No Mission money was paid them, except in the far territory of the Canadian, Australian and Southern Missions, where, to equalize them with the men nearer by, actual transportation cost in whole or in part was given.

The seminary, for the first ten years or so, was deliberately planned to run but three and one-half months per year, in order that the men might serve the other months in the circuits and that the book and practical work might go on together. Assigned reading was done during the other months.

The first two of these students, chosen in 1900, were taught for three months the following spring by the missionaries located in Pyengyang Station, but, in 1901, the Council appointed a Committee on Theological Education and ordered it to work out a tentative Course of Study for this purpose, which it did, reporting before adjournment. In 1904, the Council asked Dr. Underwood, of Seoul, Dr. Foote, of the Canadian Mission, and Mr. Junkin, of the Southern Mission, to go to Pyengyang the following spring and assist officially in the teaching. In 1907, the seminary was formally proclaimed by the Council to be the "Presbyterian Theological Seminary of all Korea," and, as such, has continued till today.

The English Sessions

The English Sessions of the Council went on functioning more and more authoritatively, as they had done since 1893. The problem of selecting delegates for the Korean Sessions was a little difficult, since there were, as yet, really no official churches or Sessions or other bodies for these men formally to represent.

In the 1902 Korean Sessions, twenty-eight missionaries were present, four Korean Elders, five Helpers, two Deacons, and five laymen, this being the first appearance of non-official church members as delegates. In 1903, the numbers were twenty-three, six, eight, three and two, respectively; and, in 1904, forty-five, and eleven with nine "Helpers or others." The figures are not given for 1905 and 1906, and, in 1907, since the regular Presbytery was established, of course there were only regularly ordained delegate Elders and pastors.

Paying the travel expenses of these delegates was a puzzling problem, since they were not elected as delegates of the churches. Till 1906, perforce, the item was paid by an assessment upon the Missions. From 1907, however, when the Presbytery was established, the Church itself assumed this burden, laying a pro rata assessment upon its own baptized members to cover the item, and that is the practice followed today by the General Assembly.

In 1901, "in response to an overture from the Australian Mission, a representative Committee of five missionaries was appointed to consider plans for an independent national organization." In 1902, that Committee made the following report, which was adopted:

Plan for Founding the Church

I. 1. When there shall be at least twelve churches with one or more ordained Elders each, and at least three Koreans whom the Council deems ready for ordination to the ministry, a Presbytery shall be organized as the Supreme Ecclesiastical Court of the Presbyterian Church of Korea, until such time as, in the exercise of its own authority, the Church constitutes a Synod or General Assembly.

2. This Presbytery shall be constituted of the Korean pastors and the ordained men (ministers and elders) of the Presbyterian Missions in Korea, together with one representative Elder from each organized Korean church.

3. The missionaries who are members of Presbytery shall be members of the same only as far as concerns the rights and privileges of voting and participating in all of the proceedings, but ecclesiastically, they shall be subject to the authority and discipline of their homeland churches, retaining their full ecclesiastical connection with those churches.

4. The relation of the missionaries as members of the Korean Church shall continue until such a time as, by an affirmative vote of two-thirds of their number, withdrawal from this relation shall be deemed advisable.

II. Since the Presbytery, when constituted as an independent ecclesiastical body, has the full authority to adopt its own Standards and its own Rules for the ordination of its ministers, organization of the churches and all other ecclesiastical acts, we recommend,—

(1) The appointment of a Committee to prepare such Standards as it deems best, these to be reported to the Council for adoption and then presented to the Presbytery for its consideration when the Presbytery is constituted.

III. Recommend that each of the four Missions request from the superior Board of Missions, Executive Committee or Ecclesiastical Court having jurisdiction over it, liberty to co-operate in the organization of the independent Korean Presbyterian Church.[3]

Through the next two years or more, correspondence with the home churches was carried on, resulting finally in the full permission asked for, and, in 1906, the various arrangements were perfected for setting up the Church the following year.

Miscellaneous Rules

In 1901, the old "Sessional Committees," working under the Council, were more officially recognized, "all of the missionaries in a given district" being made members of the Committees.[4] In 1902, a fifth "Committee of Council" was set up for the northeast provinces, where the Canadian missionaries were working.

In 1904, a new set of Rules was adopted, substituting "Presbyterial Committees" ("Sohoi") for the old "Committees of Council." The Minutes of all organized Sessions of churches were ordered kept in the Korean language. Rules for the election and training of Elders were announced, with provisions requiring the consent of the Presbyterial Committee to their election and six months at least of training in Church law before their ordination. Rules for taking candidates for the ministry under the care of the Presbyterial Committees were also announced, and those Committees were allowed to arrange for locating the candidates in churches and for moderating church calls, but were forbidden to ordain any candidates before the constitution of the regular Presbytery. The Presbyterial Committees were allowed in special cases to give to Korean Helpers (under the oversight of the missionary in charge of the district) the power of examining members and admitting them to the Catechumenate.[5] Church government, as Dr. Nevius suggested, was allowed to develop itself thus normally, the whole Presbyterian system, mentioned in the Preface, not being established at once.

---

[3] *Presbyterian Council Minutes,* 1902, p. 12.
[4] *Presbyterian Council Minutes,* 1901, pp. 11, 18, 20.
[5] *Presbyterian Council Minutes,* 1904, p. 20.

Confession of Faith

In 1905, a Committee reported upon the Confession of Faith for the new Church, and it was adopted for presentation when the Presbytery should be constituted. The Committee, in presenting its report, said, " We desire to state that the Committee has not attempted to formulate a new Confession, but, after consideration of the historic Confessions, Revisions, Declarations and Statements of Doctrine of many Presbyterian Churches in the homelands and the Confessions adopted by the churches on the Mission fields, has selected this one, which we believe to be the one satisfactorily meeting the need of a Confession for the Presbyterian Church of Korea. The Preamble only being changed, it is the Confession of Faith adopted last year by the recently organized National Church of India, and we propose it in the hope that it may become the Confession of Faith, not only for the churches of India and Korea, but of all the Presbyterian Churches of Asia, and prove a bond between them." [6]

Relation of the Missionaries to the Church

It is interesting to note that the provision made above in the suggested form for the new Church (I.3) as to missionary membership in the home churches and in the field Presbyteries at the same time, though adopted before studying the India plan, was the same one decided upon in India.[7] Some of the home authorities of the Northern and Southern Churches demurred at this double relationship, and urged that each missionary take his letter of transmission from his home Presbytery and join the Korean Presbytery, coming fully under its jurisdiction. The missionaries felt no special objection to being under the discipline of the Korean Church, but felt that for them to hold their only Presbyterial connection there would be hampering and unfair to the infant Church, a burden that it ought not to have to bear. They felt that temporarily they were needed in the Church, and that a temporary connection and mass withdrawal was the wisest plan. The Australian and Canadian Churches, by their Rules, could not allow their members so to transfer their membership, so, of course, for that reason also, none of the others were willing to consider it.

---

[6] *Presbyterian Council Minutes,* 1905, p. 34.
[7] Manshardt, *Movements Towards Church Union in South India,* pp. 21, 22.

It is interesting to note how opinion in the American Churches has since swung around to that adopted in Korea. In 1887, the Northern Assembly in America said, " Ministers on the foreign field should connect themselves with Presbyteries where Presbyteries exist, at the first meeting after their arrival on the field, taking their letters of dismission from Presbyteries with them for that purpose."[8] In the 1892 Manual, they changed that, making it advisory.

That Assembly has not formally changed that action, but the two main Board Secretaries, Drs. Speer and Brown, have long since changed their minds on the matter. Dr. Speer has said, " The ideal and distinction which certainly exists between the Church and the foreign missionary can best be served by the missionary retaining his home connection, by a preservation of the integrity of the native Church as a national organization, and by a separate but co-operating activity."[9]

Dr. Brown has said, " What should be the relation of the missionaries to the native Church? A corresponding member with a voice but no vote. All of the guidance that it is good for a missionary to exercise and good for the native Church to have exercised can be well given by the missionary who is in an advisory relation."[10]

The Southern Presbyterian General Assembly (U. S.) has taken action, " The prevailing view in our Church favours the method of having the Presbyteries on Mission ground composed exclusively of native Presbyters, the missionaries holding only an advisory relation to the Presbytery."[11]

---

[8] Fleming, *Devolution in Missions,* p. 87 f.

[9] Fleming, *Devolution in Missions,* p. 96.

[10] A. J. Brown, *The Foreign Missionary,* p. 315.

Form of Government

In 1906, the Council, in its English Sessions, considered a complete system of Presbyterian Church Government on the Westminster Constitution plan, and, after discussing it a couple of days, laid it on the table for a year for further study. The following year, although this report had been translated and printed in full, it was rejected, and a brief, simple Constitution accepted in its place. They felt that the other, like Saul's armour, was too heavy for the infant Church. See in the Appendices the Form as adopted.

Catechism

The Shorter Catechism was adopted as the Catechism of the Church without a dissenting vote. It was first printed in the accepted forms in 1904, and fully adopted by the Presbytery in 1907. The Westminster Confession of Faith and the Larger Catechism were approved also as books of reference, but not published in Korea until 1925 and 1926, respectively.

Discipline

The administration of discipline has always been given great attention in Korea, as it was by Dr. Nevius. Fully half of all the cases coming before Sessions have to do in some way with tangled marriage relations. In 1901, the Council, after a discussion in the Korean Sessions, appointed a Committee to investigate the matter. In 1904, after correspondence with practically all of the larger Mission fields of the world to gather the experience of others, they made the following report, which was adopted,—

"1. Those living in irregular marriage relations (*i. e.*, as concubines or the husbands of concubines) must be denied baptism.

---

[11] Fleming, *Devolution in Missions*, p. 98.

"2. Adultery only is a proper ground for divorce. Any one using any other excuse shall be suspended.

"3. Marriage with unbelievers is sin.

"4. Betrothals are serious contracts, and should not be broken without grave reasons.

"5. In all cases of doubt regarding relationships, it is best to keep the persons under long suspension." [12]

So much for organization in this period. It has been treated somewhat at length because of its importance and its relation to the setting up, just at the end of the period, of the independent National Church. At the end of these preliminary discussions, the minimum possible Constitution was recommended in order that the Church might be free to develop in its own way until it should desire to write its own Constitution.

Union Movements

In 1897, the church newspaper, the *Christian News*, had been started by Drs. Underwood and Vinton privately. In 1901, the Council adopted it as the newspaper of the whole Church. In 1901, the two hymnbooks in use in the Presbyterian work were combined into one under the control of the Council, and the Committee in charge was instructed to confer with the Methodists with a view to combining with their books also, and having but one hymnbook for all denominations. This was carried through in 1910. In 1902, the question of the name for the future Church was discussed and a Committee was appointed to take up the matter with the Methodists to see if a common name for the whole Protestant Church of the country could not be settled on. In 1904, agreement was reached, the name adopted being "Yeisoo Kyo," the "Jesus Church." Each denomination would add to that its special name, "Changno Hoi," or "Kami Hoi," *i. e.,* "Presbyterian" or "Methodist" branch.[13]

In 1902, a Committee was appointed to look into the matter of periodicals, with a view to union with other evangelical bodies. A few years afterward, in 1905, the *Christian News* was combined with the Methodist newspaper. Every few years since then, this paper has gone bankrupt and has had to be re-financed, but, since that time, all periodicals in the country have been union except the two technical magazines published by the Methodist and Presbyterian Theological Seminaries respectively.[14] In 1904, and thereafter every year there were consultations with the Methodists as to the adoption and celebration of the same day for the annual Thanksgiving day in the churches. In 1903, the Pyengyang Committee of Council reported that it had appointed a Committee to confer with the Methodists in their field, with a view to co-operation in the work.[15]

---

[12] *Presbyterian Council Minutes,* 1904, p. 47; *Korea Repository Magazine,* 1895, p. 289; R. E. Speer, *Report of Visit in 1897,* p. 10.

[13] *Presbyterian Council Minutes,* 1904, p. 43.

General Evangelical Council

In 1905, all of the Presbyterian and Methodist missionaries in the country formed themselves into a "General Evangelical Council," for fellowship and mutual helpfulness, and, for a time, it looked as though the two groups of converts would be united in organic union into one great Church.

At the very first meeting, a Committee was appointed to determine the boundaries of the fields to be worked by each Mission; another to discuss the relations of the native Church; another to plan for the union hymnbook; and one to plan for combining the church newspapers. There was one to manage the *Korea Mission Field* magazine in English, formerly published by the Northern Mission for propaganda purposes; another was to publish the Prayer Calendar. It was suggested that all denominational names be dropped and that only the name "Jesus Church" be used for all. All of the academies in Pyengyang and Seoul arrange to combine as union schools.[16]

The Council adopted a brief Constitution in which it stated as its aim, "The aim of this Council shall be co-operation in Mission efforts, and eventually the organization of but one native evangelical Church."[17] In 1906, the enthusiasm continued, and many of the things projected the previous year were reported to have been accomplished. The plan of having but one set of Sunday School lessons for all of the country was approved. Seoul and Pyengyang both reported having combined their academies (Northern Methodist Episcopal and Presbyterian North), two boys' academies in Pyengyang and three (Northern Methodist Episcopal, Southern Methodist Episcopal and Presbyterian North) academies in Seoul. The two girls' academies in Pyengyang were combined a little later.[18]

---

[14] *Presbyterian Council Minutes,* 1902, p. 11.
[15] *Presbyterian Council Minutes,* 1902, p. 15.
[16] *General Evangelical Council Minutes,* whole number, 1905.

One very able paper on Harmonization of Polity and one on Comity were read and approved that year, and the Committees on Harmonization of Doctrine and of Polity were continued. In 1907, the Creed recently adopted by the United Church of Canada was presented and recommended as one upon which all denominations in Korea might possibly unite. It was discussed and many small amendments made, and was then laid on the table for further thought.[19]

Through 1908 and 1909, committees of the various Missions toiled over the questions of division of territory, and the last agreements were signed in 1909, apportioning the whole country between the six Federated Missions (four Presbyterian and two Methodist). Effort was made to get an arrangement with the other small Missions in the country, but they refused to limit their activities. The map herewith shows the divisions as they were made then. They stand unchanged today.[20]

The union of the academies in Seoul did not work very well, and, after a couple of years, was dropped, the Southern Methodist Mission moving its academy to Songdo and the Northern Methodist going back to its own plant in Seoul. Prac-

---

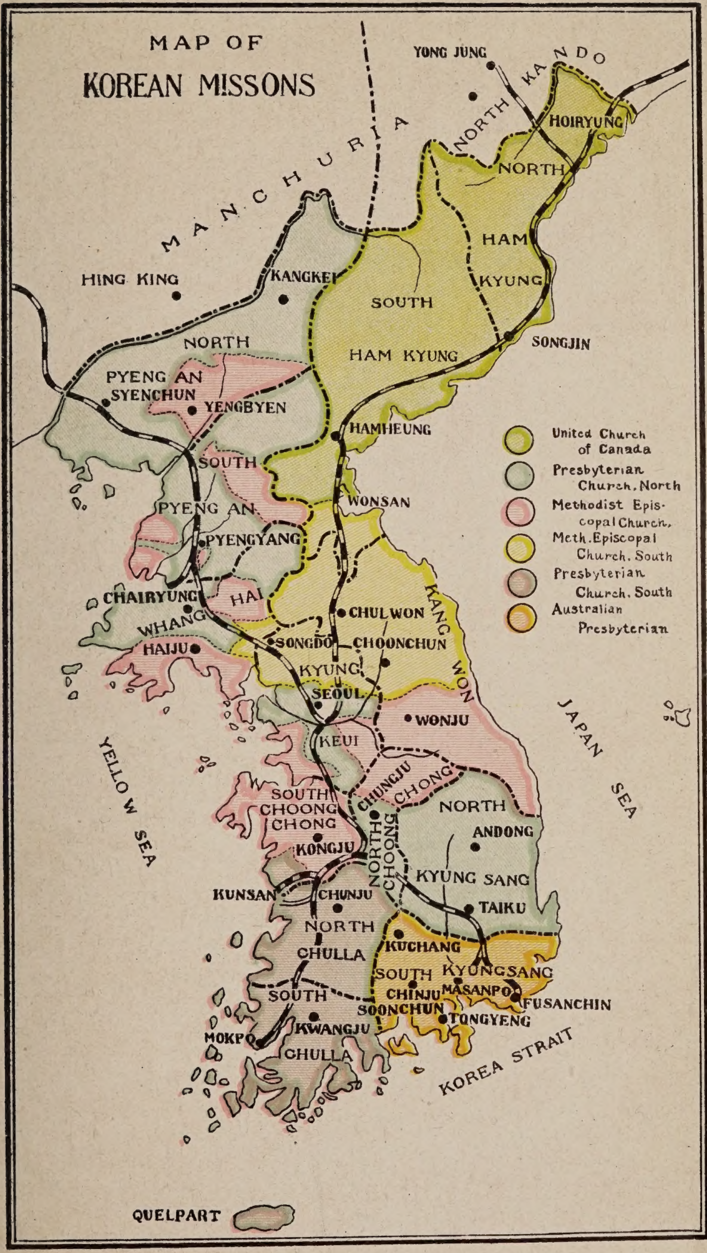
[17] *General Evangelical Council Minutes,* p. 7.

[18] *General Evangelical Council Minutes,* 1906, p. 15.

A project for a union publishing house was discussed, and plans made for gathering funds in America to take over the former Methodist Press, to make it a union affair.

[19] *General Evangelical Council Minutes,* 1907, pp. 12, 25.

[20] *General Evangelical Council Minutes,* 1909, p. 32.



MAP OF KOREAN MISSONS

MANCHURIA
YONG JUNG
NORTH KANDO
HOIRYUNG
NORTH
HAM
KYUNG
SOUTH
HAM KYUNG
SONGJIN
HAMHEUNG
HING KING
KANGKEI
NORTH
PYENG AN
SYENCHUN
YENGBYEN
SOUTH
PYENG AN
PYENGYANG
WONSAN
CHAIRYUNG
HAI
WHANG
HAIJU
CHULWON
SONGDO
CHOONCHUN
KYUNG
KANG WON
SEOUL
WONJU
KEUI
YELLOW SEA
JAPAN SEA
SOUTH
CHOONG
CHONG
CHUNGJU
CHONG
NORTH
ANDONG
KONGJU
NORTH CHOONG
KYUNG SANG
KUNSAN
CHUNJU
TAIKU
NORTH
CHULLA
KUCHANG
SOUTH
KYUNGSANG
CHINJU
MASANPO
FUSANCHIN
SOUTH
SOONCHUN
TONGYENG
MOKPO
KWANGJU
CHULLA
KOREA STRAIT
QUELPART
United Church of Canada
Presbyterian Church, North
Methodist Episcopal Church,
Meth. Episcopal Church, South
Presbyterian Church, South
Australian Presbyterian

tically all of the other movements, however, persisted and expanded. Enthusiasm for organic union of the churches got a setback from somewhere, and nothing much was heard about it during 1910 and 1911. The National Presbyterian Church had been formed and was taking charge of its own affairs more and more. The two Methodist Churches in the country were still integral parts of those Churches in America, and would have to cut loose before they could join with the independent Presbyterian Church. There were intimations that the powers in America did not approve of that separation. Nothing was ever said outright to that effect, and things just drifted. The report of the Committee on Polity, giving a full suggested plan for union, was written in 1909, but never presented to the Council for action.

In 1911, the Council, recognizing that the day of opportunity had passed, took action changing its own organization from a "General Council" to a "Federal Council," in which form it continues today. At the same time, it became a delegate body. The report of the Committee on that matter[21] reads as follows,—"Whereas the establishment of the native churches has changed the scope of the work coming under the consideration of this body, and Whereas, while re-affirming our loyalty to the original aim of the Council, *i. e.,* the eventual organization of but one native Church, we realize that the carrying out of this aim has now passed into the hands of the Korean churches, Be it resolved, that we reorganize this body according to the Constitution herewith." See the Constitution in Appendix I.

In order to complete the story of the founding of the Federal Council, we have gone beyond the period of which we have been studying. We will now go back to it.

The one small Mission in the country outside of the Federated Missions and the English Episcopal Mission at that time was that of the Seventh Day Adventists. They entered the country about 1904. In 1905, they began actively proselyting among the Presbyterian Churches, so the Presbyterian Council had to send out a Pastoral Letter, warning their members against the disturbers.[23]

---

[21] *General Council Minutes,* 1911, p. 39.

Evangelization

The period, 1901 to 1907, was a wonderful period for evangelism, as may be seen from the statistics in the Appendices. Three thousand seven hundred and ten communicants of 1900 became eighteen thousand and eighty-one in 1907, almost a four hundred per cent gain; two hundred and eighty-seven meeting places grew to one thousand and twenty-two. The total adherents in 1907 were nearly seventy-five thousand.

The evangelizing methods were the same as before—wide and yet wider and more persistent itineration by almost every individual among the missionaries. Even those teaching in schools had circuits which they visited over week-ends and in vacation periods. There was market preaching, guest-house (" Sarang ") work, preaching in inns, tract distribution in quantity, revivals, and particularly the Bible Classes. All sorts of preaching campaigns far and wide were carried on, and every call from a country village, no matter how far down in the mountains, was answered at once by someone.

" Collections of Days " and " Leaders of Tens "

Two new things in evangelism and organization appeared in this period, the " Collection of Days " and the " Leaders of Tens." In connection with most of the Bible Classes, towards the end of the Class, an effort was made to have all of the members reconsecrate themselves for service. In two different Classes at about the same time, this took the form of a " Subscription of Days." The plan caught on at once, and " spread all through the country until tens of thousands of days of preaching had been subscribed," each individual pledging himself, at the time most convenient for his business, to go out into some nearby non-Christian community and all day long, for the period of his pledge, to preach Christ without pay. The following year, at the big Class, reports were made of the results secured.

---

[23] *Presbyterian Council Minutes,* 1906, p. 17.

"One Class of thirty-five men in Fusan subscribed nine hundred days, and a Class in Syenchun two thousand two hundred days. There are no accurate statistics of this, but probably in one year an aggregate of forty thousand days were promised in all of the country. In certain sections of the country, it was the custom to have a concerted movement of the churches in preaching to unevangelized sections or villages. Dr. W. N. Blair reports that, in one circuit, forty-five men voluntarily gave themselves up to prayer and direct preaching for ten days at their own expense, leading many to Christ and forming new groups where the Gospel had not previously taken hold." [23]

The other new thing was the organization of the "Leaders of Tens," a plan started in Pyengyang. Dr. Moffett says, "The idea for this was suggested by Mr. Wanamaker's famous Sunday School in Philadelphia. The members of the congregations, men and women in separate groups, were divided into sets of tens, and the lesser qualified leaders of the churches were given the name of "Kwunchal," and placed over them. The Kwunchal takes cognizance of and oversight of all that pertains to the spiritual interests of those assigned to him. He exhorts, instructs, encourages and comforts and reports to the Elders or to the Pastor or other superior officer of the Church. Monthly meetings of the Kwunchals are held." [24] The ancient guild system of policing the villages by delegates from each group of ten houses had made the Koreans familiar with this idea, and no doubt helped them to adopt it more readily.[25]

This system proved not only a good teaching and conserving agency, but an evangelistic one also. The Kwunchal's group of ten usually lived closely around his own house, and he knew intimately all that went on in their houses. In the Orient, there is no such thing as privacy. There was every inducement for him to keep at every unevangelized member of the households until they joined his Ten. Let a member of the group miss even one single service of the Church which he ought to have attended, and the leader was there to find out why, and to encourage him to keep on. The compact little groups of tens could exert a powerful influence upon their neighbours, more powerful than some of the preaching, and they did a marvellous work in conserving the works of public preaching. These people, living an ordinary life as Christians right among their neighbours, were proving every day that the Gospel was practical and valuable. These groups incidentally became the training schools from whence new "Yungsoo" and Elder material was constantly developing.

---

[23] *Quarter Centennial Report, Presbyterian North Mission,* p. 20; *Presbyterian North Mission Minutes,* 1905, p. 51; Dr. A. J. Brown, *Report of a Visit in 1909,* p. 89; Gale, *Korea in Transition,* p. 200.

[24] *Quarter Centennial Report, Presbyterian North Mission,* p. 24.

[25] *Royal Asiatic Society Records,* Vol. IV, Part II, p. 35.

Committee on Missions

In 1901, the Pyengyang "Committee of Council" followed the good example set by the women back in 1897, and set up a Committee on Missions, composed of six missionaries and nine Koreans. Their aim was to send out evangelists to work in all of the unevangelized parts of the north territory.[26]

In 1902, negotiations were begun with the Scotch Presbyterian Mission in Manchuria as to the responsibility for the evangelization of the many Koreans who had crossed over the border and were living in Manchuria. The Mission asked Korea to take care of those people, and the new Committee on Missions began sending workers across the border. Later the work was transferred to the Church of the northern province to handle.[27]

In 1905, the Presbyterian Council itself established a Committee on Missions to survey the whole national field and plan for intensive evangelization. It was out of this Committee that the Church's Foreign Mission Board work grew, of which we shall speak in the next period.

---

[26] *Presbyterian Council Minutes*, 1901, p. 17.
[27] *Presbyterian Council Minutes*, 1902, p. 15.

The special evangelism touched not only the Koreans, but it reached out also for the Japanese and Chinese in the land. In the former period, we noted that, as early as 1892, attempts were made to get a Japanese Christian worker over to work among his own people in Korea. In 1903, this was again taken up vigorously and one hundred and fifty dollars yearly, for a period of three years, was promised to the Presbyterian Church of Japan if they would send a worker.[28] In 1904, the worker, a Mr. Wada, came, and was located in Fusan.[29] In 1905, the grant was increased to one hundred and seventy-five dollars a year, and the Japanese Church was urged to also send a colporteur.[30] In 1906, the three years being completed, the Council urged the Missions in Japan to send a missionary from their membership to take over the large growing work, and the Rev. Mr. and Mrs. F. S. Curtis came to answer that call,[31] the Korea missionaries paying their house rent and travel expenses, but their own Board continuing their salary. In 1912, there were enough Japanese Presbyterian Churches in Korea to form a Presbytery under the Synod of Japan. This was done, and since that time, that Presbytery has functioned wholly apart from the Presbyterian Church of Korea, with only an occasional exchange of fraternal greetings. Dr. and Mrs. Curtis went back to Japan after a few years, and their work was taken over by Mr. and Mrs. Kerr, who are now in Seoul.

The same Committee on Missions began, in 1903, to investigate the question of evangelizing the forty thousand or more of Chinese in the country, but were unable to do more than secure the distribution among them of various sorts of literature.[32] In 1904, there was a great migration of Korean workers to Hawaii to work on the sugar plantations. Many of them were active Christians, and they sent back urgent messages, asking that pastors be sent to shepherd them. One of the missionaries, on his way to America on furlough, visited them, and discovered that the Methodists there were already working among them, and were willing to care for them, so, upon his report, the work was entirely left to them. In 1908, there was a similar great migration to Yucatan Peninsula, in Mexico, where several churches were established. The people could not stand the climate, however, and a few came back. The rest died or moved on to more salubrious places.

---

[28] *Presbyterian Council Minutes,* 1903, p. 17.
[29] *Presbyterian Council Minutes,* 1904, pp. 15, 41.
[30] *Presbyterian Council Minutes,* 1905, pp. 17, 43.
[31] *Presbyterian Council Minutes,* 1906, p. 22; 1907, p. 13.
[32] *Presbyterian Council Minutes,* 1903, p. 17.

Social Work

As to social work, we have already mentioned the offering ordered in 1901 by the Korean Sessions of the Council for the famine sufferers in the south. In 1904, it was found that a part of the funds gathered for that had not been used, and the balance was divided "between the three orphanages in Fusan, Seoul and Pyengyang," so there evidently were three such projects under way at that time.[33] In the Board Report of the Northern Board to its Assembly, we read, "The school for blind boys at Pyengyang has been managed almost entirely by the Koreans, and has had a successful year. Six pupils were in attendance. One pupil has completed the hymnbook in the point system, and progress has been made in copying the New Testament. One hundred dollars has been added to the endowment, making five hundred dollars now, all invested in fields. The Anti-tobacco Society supports two evangelists with the money saved from not smoking."[34]

The Russo-Japanese War

The period of 1904-5 was a trying one for the Korean people nationally, as they were "innocent bystanders," and footballs of fate for their two powerful neighbour nations. The first battle of that war was fought in Chemulpo Harbour between ships, and the firing of the guns rattled the windows of the houses in Seoul, twenty-three miles away. All of the Japanese armies for the first six months of the war landed in Korea first and marched northward through the country. At the beginning of the war, there was but one twenty-three-mile railroad running from the capitol down to the sea. During the war, as a military measure, more or less with the permission of the Korean Government, to supply its army, Japan built another railway clear up through the peninsula from south to north, building at the same time from half a dozen points frontwards and backwards.[85]

---

[33] *Presbyterian Council Minutes,* 1904, p. 24.

[34] *Korea Review,* 1907, p. 264.

They guaranteed the permanency of the Imperial House of Korea at the beginning of the war as a price for being allowed to cross Korea's territory. It was not long, however, until camp followers of the soldiers and the railroad builders, and other undesirable Japanese, finding the Koreans mild and inoffensive, began to make it hard for the Koreans to live in any place where they sojourned even temporarily. Lands were seized, individuals robbed and beaten, villages terrorized, and all sorts of atrocities were committed. The Japanese authorities were apparently too busy to control their people.[86]

Meanwhile Japanese advisors were appearing in various positions in the palace and Government offices in Seoul, more and more taking over the powers of the Korean officials. In 1907, they " persuaded " the King to invite them to manage the foreign affairs of Korea on his behalf. The night that he signed that document, Min Yong Hwan, the Minister of War, a real patriot who had done everything that he could to prevent it, went to his house and committed suicide, leaving a note addressed to the nation, begging them to revolt against it. Mobs in Seoul did try to protest, but the Japanese soldiers and police were ready for them, and shot or beat down the people in the city streets.[87]

The Japanese ordered all of the six thousand Korean soldiers in the city to lay down their arms and disband. The soldiers in the South Gate barracks refused, and fought the Japanese soldiers who were sent to disarm them. Many of the Korean soldiers were mowed down by the machine guns run out upon the city wall above them. Some of the Japanese soldiers also were killed.

---

[85] *Korea Review,* 1905, Jan., p. 16.
[86] *Korea Review,* 1906, pp. 170. 261 f., 303, 345.
[87] *Ibid.,* pp. 406, 427.

Next the Korean soldiers and many others took to the hills with their guns, and guerilla warfare went on for about two years, the Koreans travelling around in bands of from one to five hundred men, living off the land and fighting occasional battles with the Japanese. Little by little the well-armed, experienced Japanese soldiers wore them down, and either killed or captured or scattered them. The whole nation was ruthlessly disarmed, and it became a death offence to own any sort of weapon.

Church work was difficult during this period. The Ministers of the various nations at certain times forbade the missionaries the right to itinerate the country, so that the churches were not so well visited. The native Helpers and other workers in the country suffered many hardships from both sides, because they persisted in attending to their own work and disregarded both sides. In some places, the insurgent Koreans tried to use the Church name to cover their military operations, and the Church had to use great care to keep itself clear. Several missionaries were shot at from a distance, being taken for Japanese, on account of their dark clothes (Koreans all wear white); one missionary was cut up with knives by a band of Koreans, and his life was barely saved at the time, and he died a few years after as an indirect effect of his wounds.[88]

Conclusion

The Church, as an organization, kept clear of the difficulties, and the work went on. This third period comes to a close just as arrangements were completed for the establishment of the independent national Church. It was twenty-two years since the first missionary had entered the country. All but the one hundred and twenty-seven members of 1892 were not much over a dozen years old as Christians, but the zeal and faith of the leaders was such that it was felt that they were ready. In the Council meeting of 1906, the arrangements were completed.

---

[88] *Korea Review,* 1905, p. 106.

The gradual advance in Church organization, the normal promotion of graduates of the Bible Classes into the seminary, the best men available at the time, the tentative experiments in discipline, territorial division and union of churches, and particularly the " collection of days," would have delighted Dr. Nevius' heart, and followed well along with his Principles.

The total contributions for 1907 were forty-seven thousand three hundred and thirty-one dollars gold. The total adherent roll was seventy-two thousand nine hundred and sixty-eight, and the baptized roll eighteen thousand and eighty-one, so the average per adherent was sixty-five cents gold, or per communicant two dollars and sixty-three cents, a large per capita increase over 1901, even allowing for the increased cost of living through the war.

VIII

PERIOD OF ALL-KOREA PRESBYTERY, 1907–1911

THE great event in this period of the Church's life was the formal establishment of the National Presbyterian Church, September 17, 1907, at Pyengyang. The first Moderator for the Presbytery was Dr. S. A. Moffett, the senior missionary on the field, Dr. Underwood being on furlough. The Vice-Moderator and all of the clerks were Koreans.

When the roll was called, it was found that there were present thirty-eight missionary Pastors and Elders, and forty Korean Elders, besides the seven men who later in the session were ordained to the ministry, so that, from its first session, there has been a majority of Korean delegates in the Supreme Court, and that majority has always been well over two-thirds.

As soon as the officers were elected, the Confession of Faith and the new outline Form of Government were presented and adopted tentatively for one year.[1] These are given in Appendix I. Concerning them, it is only necessary to note again that the Confession was borrowed from the Church of India, and that the Westminster Catechism was accepted with it. These two Standards are still the Doctrinal Standards of the Church, and unchanged. The Form of Government was an outline one, and was superseded by a complete one in 1922. The following year (1908) these documents were again considered and permanently adopted by the Presbytery, but it is curious to note that the Clerk forgot to record the fact in the Minutes.

The First Pastors

The next great event was the ordination of the first seven men to the ministry, which was done with appropriate ceremonies. Of these seven men, one was the brother of Saw Sang Yoon, who was baptized in 1876, in Mukden. The man himself, Saw Kyung Jo, was baptized by Dr. Underwood, in 1888, one of the group of seven received at Sorai that year. A second of the men was one of those who helped to stone Dr. Moffett's house when he first went to live in Pyengyang, in 1893. A third man was once condemned to death by the Government, and actually escorted to the execution ground for decapitation, when word came down from Seoul releasing him. All of the other four men were of those who had come through much persecution and tribulation. Two of the four have since that day ministered continuously for twenty-two years to the churches where they were installed that day, churches which have a regular attendance of over twelve hundred each.

---

[1] *Presbyterian Council Minutes,* 1907, p. 51; *Korean Minutes,* p. 8.

The First Foreign Missionary

The next great event of that meeting was the establishment of the Foreign Mission Board of the Korean Church and the setting aside of one of those precious seven pastors to be sent out as a foreign missionary. During the previous year, all of the churches of the country had gathered a great Thank Offering to express their gratitude to God for the founding of their Church. South of Korea, in the Yellow Sea, is the great island of Quelpart, or "Chayjoo," as the Koreans call it, having a population of possibly one hundred thousand Koreans. The people there, although Koreans, had very little to do with the mainland. It was known as the land where women did men's work, going out for deep sea fishing and spending much of their time in deep diving, near the coast, for shellfish and other marine products. As yet, no Christian work had ever been done among them.

This island was selected as a field, and Pastor Yi Keui Poong, the man who once helped to stone Dr. Moffett's house, was sent there as a missionary.[3] This man, in his younger days, had been a professional actor and entertainer. When he became a Christian, he gave up that life and became Dr. Swallen's house-boy and the cook who went with him when he itinerated. The man's zeal was so great that soon he was promoted to be a colporteur, and then Helper, and then to the ministry, reminding one of Timothy's progress from the time of his call to be Paul's personal servant[3] until he was ordained,[4] and became the best man on Paul's staff.[5]

---

[3] *Presbyterian Council Minutes,* 1907, pp., 57, 59; *Korean Minutes,* pp. 14, 16.

The First World Connection

An application was sent at once to the World's Pan-Presbyterian Alliance, asking for enrolment of the new Church, and missionary delegates then on furlough were appointed delegates to the ensuing meeting of the Alliance.

More Organization

In 1907, at the Council meeting just before the opening of the Presbytery, two more Presbyterial Committees were established, North Pyengan and Whanghai, thus making seven.

There was but one Presbytery founded for the Church as yet, for it was necessary that the workers be trained in Presbytery procedure, and that they get accustomed to working with one another, men from various parts of the land. Korea is a little country, but, as was noted in Chapter IV, it is divided into five or six distinct divisions that are almost like separate nations. In the olden days they were separate kingdoms. They had to be gotten together in heart.

The establishment of but one Presbytery was undoubtedly right, but there had to be subsidiary bodies to carry on the government in the various sections of the country, so, in place of the " Committees of Council " or " Presbyterial Committees," seven " Sub-Presbyteries " (" Tairi Wiwon ") were established, covering the same districts. To these sub-presbyteries was turned over the matter of examining and accepting future Elders or candidates for the ministry, and also the installation of Pastors, though ordinations of Pastors were still performed directly by the Presbytery.[6]

---

[3] Acts 16.
[4] I Tim. 4:14.
[5] Phil. 2:20.

The Revival of 1907

We have left till now the story of the Great Revival of 1907, although it really occurred in January of that year, some months before the organization of the Presbytery.

The Korea missionaries have always believed in the revival technique, notwithstanding that they, like Dr. Nevius, emphasized teaching more than preaching, giving it the best part of their Sundays. In connection with the week-long Bible Classes even till today, the evenings are given to revival services, and each local church tries, if possible, to have at least one revival season of a couple of weeks some time during the year.

"In 1904, special evangelistic services were held in Pyengyang. The city was divided into districts and volunteers, under the leadership of the missionaries, made systematic daily visitation of every house in the city. Forenoons were spent in Bible study, afternoons in prayer service and in house-to-house visitation, going two by two with invitations and sheet tracts. At night the church was filled, several hundred unbelievers being present, and the first night ninety-six professed conversion. The next night two thousand came, and the Christians retired to make room for the unbelievers. Then afternoon services for women were held and night services for men, and there were great ingatherings. One night, seventy-five more professed conversion, but the approach of the Japanese army (it was the time of the Japan-Russian war) upset all plans and the meetings were discontinued. The city became almost deserted as the people took refuge elsewhere at the approach of the army.

"In 1905, similar meetings were held in the winter with a like gratifying response, two to sixty each night professing conversion, and the total for the campaign being about one thousand. In 1906, four churches had been set up in the city, and similar meetings were held in all of them, hundreds professing their faith in Christ.

---

[6] *Presbyterian Council Minutes,* 1907, pp. 56, 58; *Korean Minutes,* pp. 15, 19. Those unfamiliar with Presbyterian system, see Preface.

"In the fall of 1906, the spirit of prayer came upon the missionaries themselves, and there was earnest crying out for a deeper and richer blessing upon the Classes of the coming winter. Then, in January, 1907, during the last days of the Winter Class, there came the public manifestation of the Spirit's presence. In these meetings, men came to realize the terrible consequences of sin, the suffering that sin brought upon the sinless Christ, and His love in dying for them, and they agonized, some of them almost unto death. Relief came when they realized their complete forgiveness.

"The city churches, then the schools, advanced and primary, then the churches out in the country districts, then college and academy students returning from vacations in the country, all passed through the same experiences, the same deep conviction of sin, the agonizing in prayer and the joy of relief were experienced by all. In the city training classes, in the women's Bible Institute, then in the Seminary and the Bible Institute for men it was the same. The Spirit of God manifested Himself in wonderful ways and brought about a cleansing of the Church, and a new consecration, a new power and a new joy in the hearts of thousands. Mr. Lee went to Syenchun, Mr. Hunt to Taiku, Mr. Swallen to Kwangju, and Pastor Kil to Seoul and Wiju, and then the work of the Spirit spread from church to church, from Station to Station until the whole country had witnessed a remarkable manifestation of the Spirit of God to move the hearts of men."[7]

Incidentally it may be remarked that, in addition to the influences mentioned in the account quoted above, the news of the Welsh Revival of 1906, brought to the field by Dr. Howard Agnew Johnston in the fall of 1906, had something to do with the great revival, especially as he told of the prayer method used in that revival where, instead of the leader only leading in public prayer, each person was asked to pray for himself out loud, disregarding everyone else in the room.

---

[7] *Quarter Centennial Report, Presbyterian North Mission*, p. 22; W. N. Blair, *The Korea Pentacost.*

That technique has been very largely used in Korea in its revivals from that time till today, and the writer can testify that it is one of the most stirring manifestations that he has ever seen. Koreans all dress in white and sit on the floor of their churches, leaving their shoes out by the door. When they pray, they go down, Oriental fashion, with their faces almost touching the floor. The sight of a thousand or fifteen hundred, or even a smaller number of people bowed in prayer, is most striking. When all are separately engaging in oral prayer, a ripple of sound waving back and forth across the room, occasionally rising almost to a roar, and then dying down, it is a most moving spectacle.

Modern psychology teaches that this is largely a mob psychology technique, and probably it is true, but the writer has taken the occasion to circulate around a bit in those audiences, and he has been surprised as he listened to the prayers of the various individuals, to notice how rational they were, each man going on with his prayer as though he were shut off in a little room by himself and alone with God. Certainly the results of the revivals in transformed lives that have stayed transformed should make one a bit slow in wholesale condemnation of it. It may be that in the sophisticated Occident the old revival technique has had its day, but in these Eastern countries, where a thousand things tend to inhibit unnaturally and restrain the individual's freedom to believe in God, practically all of the Presbyterian missionaries, wherever educated, believe that the method has its place.

Many of the Korean pastors have mastered the technique of leading revivals, notably Pastor Kim Ik Too, of Whanghai province. In a revival which he held in Seoul, in 1920, five thousand people gathered and he preached in the open air, as there was no room in the town big enough to hold that many. In September, 1928, Pastor Yim Chong Soon led half of the meetings in a three-week revival in Pyengyang, where over two thousand inquirers professed conversion. Many others of the pastors have almost equal power.

Quarter-Centennial Celebration

In the midst of this period, the Northern Presbyterian Mission, in 1909, celebrated the twenty-fifth anniversary of its arrival in Korea with a meeting that lasted several days, in which papers were read by many of the pioneers regarding the founding of the Church, Dr. S. A. Moffett telling of the evangelistic work, Dr. W. M. Baird of the schools, Miss Margaret Best of the women's work, and Dr. Avison of the medical. Dr. H. N. Allen, from his home in America, sent greetings and bits of news about the beginnings, and Dr. H. G. Underwood, the real founder of the Mssion, gave "reminiscences." At the end, a complete statistical report of the work for the twenty-five years was given, the first comprehensive one ever gathered up till that time. Few countries, after so long a period, have been able to have still in service so many of their pioneers. It is from the papers of that meeting that so many of the quotations in this paper have been taken.

Some of the statistics of that day for that one Mission's work are intensely interesting even now, as for example, it was found that the Northern Board, from 1884 till that year (1909), had sent to Korea for all purposes, including the salary of the missionaries and the cost of all of its properties, one million two hundred and forty-seven thousand six hundred and forty dollars, or, taking away the cost of the properties, nine hundred and fifty thousand dollars net. During that one year (1909), the Koreans raised for all of their work ninety-five thousand one hundred and eighty dollars, or about one-tenth as much. During the one year 1909, the Board sent to Korea for all purposes, including the salaries of the missionaries, one hundred and twenty-eight thousand three hundred and thirty-three dollars, and the Koreans gave ninety-five thousand one hundred and eighty dollars, so that the Koreans gave seventy-five cents for every dollar that the Board gave. Deducting the missionary salaries, that year the Board gave in all fourteen thousand and seven dollars gold, or about one-sixth of what the Koreans gave.

For the twelve years from 1897 to 1909, the baptized communicant roll of the Mission had grown from five hundred and thirty to twenty-six thousand and fifty-seven, and taking the increase year by year, it was seen to be an average gain of thirty-eight per cent per year for the twelve years.

One hundred and sixty-five church buildings were erected that year, all paid for by the Christians, and of the three hundred and seven evangelistic salaried workers and seven hundred and forty-five school teachers, ninety-four and two-tenth per cent had been paid for by the native Church. The six hospitals received that year for running expenses from the Board, two thousand three hundred and four dollars. Add to that the salaries of the nine foreign doctors and two nurses, with all of their incidental expense, and it all cost the Board that year fifteen thousand four hundred and seventy-five dollars, while the receipts of those hospitals from patients amounted to thirteen thousand seven hundred and thirty-five dollars. The first seven students had just graduated from the medical college.

Sunday School Work

In the statistics in the Appendices, even up till 1917, no mention is made of Sunday Schools, and one not informed might believe that they did not exist before that time. The reason for the omission is, however, entirely different. The whole Church *is* the Sunday School in Korea, and the figure given for "church attendance" is also the Sunday School enrolment.

From the very beginning of the work in the country, there have been Sunday Schools in every Church, everyone attending, as a matter of course, from the oldest adults down to the babies. There was little scientific Sunday School work until 1907. Of that, we shall speak a little later when it received its great development. There were Sunday Schools, however, always, and, following Dr. Nevius' principle of "teaching emphasized even more than preaching," they have, over a large part of Korea, been given the whole forenoon of Sunday, the preaching service being placed at two P. M. to make it possible.

The Koreans have always been very poor and, in erecting or adapting their churches, they have been fortunate if they could get an adequate sized assembly room, let alone hoping for a special religious education building. The earlier churches were most of them built in the shape of an L with one wing for the men and the other for women, and the pulpit at the turning. For some of the churches, there were parochial school buildings that could be used for the Sunday School on Sunday. As an ordinary thing, however, the one assembly room was all of the space available, and the work had to be fitted to the room instead of *vice versa*. The answer in north Korea was to have three Sunday Schools in each church, one for children at 9 A. M., one for men at 10:30, and one for women at noon.

From about 1900, each year some overworked missionary was impressed to make a Sunday School lesson book in Korean, in the earlier years usually a running series of lessons on one single Bible book; in later times a more or less exact translation of the International Uniform lessons. Quite early there were separate lessons for children of the lower grades, but the rest of the school met as a unit, no one but the teachers having lesson helps, and the teachers having admirable zeal but very little teaching knowledge.

The equipment has been poor and the buildings poor, but the total effect of the systematic, regular teaching of the whole Church has been tremendous. Added to the results of the Bible Class system, it has made a Church which, even in 1907, was notably well grounded in the Scriptures. Quite likely it has been this all-embracing teaching activity which has validated the revival technique used, and made it less subject to criticism than it might otherwise have been.

Church Buildings

As this is the period of the Church's formal establishment, possibly a word as to the architecture in general of the Church may be appropriate. The Korean Church is not noted for its architectural gems for the very sufficient reason that the people are too poor to pay for them. The Korean Church's method of securing a building was exactly that of Dr. Nevius.

As a matter of course, all congregations were expected to and did pay for their own buildings from the first. Until they were able to do so, they worshipped in the home of one of the Christians, or in some schoolroom or other building. When Paul wrote to Philemon, greeting the "church in his house," he was writing to a Korean situation.

Korean houses are built in units of seven or eight feet square, the better ones roofed with tile, all others thatched, the ceilings not over seven feet high because of the heating problem. A room may consist of two of these "kan" units, or possibly of three, but seldom of more. Often there is but one. The floors are of flat slabs of stone laid over three horizontal flues, through which the smoke of the kitchen fire goes, heating the building. There are no stoves or furniture. Everyone sits on the floor. A room eight feet by sixteen would accommodate quite a large congregation at first. In summer the women could sit inside and the men out in the yard on grain-drying mats. When this provision became insufficient, there was a large enough congregation to provide something better, usually another thatched house quite similar to the first, but with the partitions torn out to make one large room. Later, larger buildings could be built. Some of those now in Korea will seat two thousand people, and are built of brick with tiled roofs.

Up until about 1915, there was always a curtain down the middle of the churches between the men and the women's sides of the church. In the L-shaped buildings, the women sat in one wing and the men in the other, and there was no need of a curtain. The curtains are almost universally abolished now.

More Foreign Missions

The Foreign Mission Board of the Korean Church was firmly established in 1907 when Pastor Yi Keui Poong went to Quelpart. The following year his work was strengthened by the women of Pyengyang city when they sent out one of their number, Yi Si Sunkwang, to initiate "women's work for women" there.[8] In 1909, the second class graduated from the Theological Seminary, nine men, and the Church felt that one of these also should be sent to the foreign field. This time they selected the field around Vladivostock, in Siberia, since great numbers of Koreans were settling there, and Pastor Choi Kwan Heul was sent to fill that need.[9] The students of the Pyengyang college and academy raised money and sent one of their number, Mr. Kim Hyung Chai, to assist Pastor Yi in Quelpart.[10]

Word having come of the large number of Korean students flocking to the city of Tokio, Pastor Han Suk Jin, one of the original seven, was sent over for three months to minister to that need.[11] In 1910, the Foreign Board sent Elder Pak Yung Il to continue that work, but he was taken sick and died. In 1912, the work was made a union project with the Methodists, and has so continued till today. Its progress will be noted later.

The Church Newspaper

In 1901, the church newspaper having again gone bankrupt, the Presbytery took it over and made an effort to carry it on.[12]

The Theological Seminary

The Seminary was placed upon a more permanent basis, with an official Board of Directors elected by the Council.[13] All of the Missions began to pay to the current expense of it, and were asked to provide a share of its buildings.[14] All of the Missions had members serving on the Faculty. Post-graduate work of a month each year was begun in order to assist the first men in continuing their preparation.[15]

---

[8] *Presbyterian Council Minutes,* 1908, p. 39; 1909, p. 12.

[9] *Presbyterian Council Minutes,* 1909, p. 48; *Korean Minutes,* pp. 19, 33.

[10] *Presbyterian Council Minutes,* 1909, p. 40.

[11] *Presbyterian Council Minutes,* 1909, p. 49; *Christian Movement in the Japanese Empire,* 1907, p. 322.

[12] *Presbyterian Council Minutes,* 1909, pp. 35, 44, 46, 49.

[13] *Presbyterian Council Minutes,* 1909, p. 27.

[14] *Ibid.,* p. 17.

[15] *Ibid.,* pp. 15, 26.

The "Million Movement"

In 1910, came another great evangelistic movement commensurate with the great Revival of 1907, *i. e.*, the so-called "Million Movement," in which all of the denominations co-operated and an effort was made to touch every person in the land with the Gospel. The slogan of the movement was, "A million new souls this year." It did not seem to grow, as did the revival of 1907, naturally out of a felt sense of need throughout the Church. It seemed more like a worked-up campaign, with too little antecedent preparation. It served a wonderful purpose, however, in stirring the whole Christian community to a feeling of solidarity, and in advertising the Gospel widely. Few villages, even back in the mountain valleys, escaped a touch of it. For concrete ingatherings, it was somewhat disappointing.[16] The time was not well suited to it. It has been pointed out that the fact that the Church did not go back at that time was the equivalent of a great forward movement.

It was in 1910 that the Japanese annexed the country, and the hearts of the people were very sore. They counted their country as having a history of over four thousand years, under the control of various dynasties, it is true, but nevertheless a continuous history of their own race. To become a subject people, and particularly subject to Japan, their hereditary enemy who had harried and harassed them through all their history, but particularly in Hideyoshi's invasion of 1592, was enough to break their hearts. The "Million Movement" at least held them, and comforted them, and gave them an outlet for their activities, and there was no falling away such as might have been expected at such a time.

North Manchuria

Nineteen hundred and ten marks the opening up of North Manchuria off towards Vladivostock, where the Church now has about one hundred and twenty congregations. Pastor Kim

---

[16] A. J. Brown, *Report of 1909 Visit*, p. 80; G. T. B Davis, *Korea for Christ.*

Yung Chai was sent there by the Foreign Board of the Korean Church.[17] The North Pyengan Sub-Presbytery asked this Foreign Board to take over its growing work in West Manchuria, near Mukden, but it was voted that they should continue to develop it as a Home Mission project.[18]

Preparations for Founding the Assembly

The year 1911 was again a great time for church organization, for it was in that year in the Presbytery meeting at Taiku that action was taken for setting up a General Assembly in 1912. The transition from the single All-Korea Presbytery was relatively easy, for the sub-presbyteries were simply advanced to full presbyteries with their borders and personnel unchanged, and the Presbytery became an Assembly.[19] It was ordered that thereafter when the Assembly met, each Presbytery should be allowed to send one delegate Elder and one Pastor for every five organized Church Sessions within their territories, but that once in three years there would be a full meeting with every organized Session represented by an Elder delegate. With the exception of the year 1912, this last provision was never carried out, for, before the time came around, there were so many Church Sessions that it was considered impossible.[20]

The Korean Church differs from the Presbyterian Churches of other lands in one particular, in that every organized Session is allowed to send a delegate Elder to Presbytery, even though two to five of the church organizations are often grouped under one Pastor. This plan was started in 1907, when the Church had just seven Pastors and forty Sessions, and it has been impossible since to change it. Dr. Nevius' advice to " start no precedents that you do not expect to follow always " is apropos here. This plan quite evidently violates the Presbyterian principle, which is that of a balance between Prelacy and Congregationalism, not favouring either the clergy or laity, but giving equal representation to each party. Several efforts have been made to correct the matter, but the Elders are loath to relinquish their privileges, and the situation still continues. The plan faces at least towards greater democracy, and may be one of those "contributions of the Orient" about which some writers love to expatiate.

---

[17] *Presbyterian Council Minutes,* 1910, pp. 28, 32.
[18] *Ibid.,* p. 28.
[19] Those unfamiliar with the Presbyterian system, see Preface of this.
[20] *Presbyterian Council Minutes,* 1911, pp. 70, 73, 81.

In discussing the General Evangelical Council, we spoke of the territorial division agreements that were worked out and recorded there, the last in 1909. As they were outside of the period in which they were being discussed, they were mentioned there very briefly. This was not because they were easily made or counted of small importance. There were many missionaries who did not believe in territorial division. There were some who felt that, whatever division was made, no churches should be turned over. There were a hundred complications and hard knots to unite, but the divisions were finally consummated and have held till today. Few people on either side have since then regretted them.

The whole country was divided by county lines, so that scores of churches and thousands of believers had to be turned over this way or that way. In most cases, those concerned went over peacefully, and quickly oriented themselves into their new denomination. Two groups of churches that were formerly Presbyterian, one near Haiju in Whanghai province, and one south of Wonsan in Kangwon province, refused for a long time to be Methodists and sent piteous appeals to the General Assembly, asking to be shepherded, but the General Assembly stood loyal to the agreements which the Presbyterian missionaries had made in its behalf, and refused decisively to do so, and, after a time, the petitioners submitted to the inevitable, except a few who preferred to fall away from the Gospel rather than be coerced.[21] In the 1911 All-Korea Presbytery meeting, however, the Korean Church announced that any future territorial divisions were to be made only by itself directly.[22] If the division of territory had not been accomplished just when it was, there is reason to doubt whether it would have been possible at all. Certainly it would have been much more difficult than it was.

---

[21] *Presbyterian North Mission Minutes,* 1908, p. 27; 1909, p. 49.
[22] *Presbyterian Council Minutes,* 1911, p. 41.

Evangelism

As to evangelism, this time was one of the periods of most rapid development that the Church has seen. In 1907, there were eighteen thousand and eighty-one communicants on the roll of the whole Church; in 1912, there were fifty-three thousand and eight, almost three hundred per cent of gain in five years. In 1907, there were seventy-two thousand nine hundred and sixty-eight adherents all together; in 1912, there were one hundred and twenty-seven thousand two hundred and twenty-eight. Eight thousand eight hundred and thirty-six were baptized in the one year 1912.

We have already spoken of the Bible Classes. During this period, there were some with a very large attendance, "eight hundred in Taiku, three hundred and fifty in Fusan, five hundred in Seoul, one thousand in Pyengyang, and eighteen hundred in Syenchun. Even women's Classes were large; five hundred in Taiku, two hundred in Seoul, five hundred in Chairyung, six hundred in Pyengyang, and six hundred and fifty in Syenchun, some of the women walking in from two to five hundred miles to attend. These Classes become regular power houses, generating spiritual electricity which goes through the whole Church. This year (1909) Chairyung reports two hundred and sixty-two of these Classes held, with a total of thirteen thousand six hundred and eighty enrolled; Pyengyang territory had two hundred and ninety-two, with thirteen thousand nine hundred and seventy-six enrolled; Syenchun one hundred and eleven Classes, and, with those of other Stations, we have probably held this year eight hundred Classes in all with an attendance of some fifty thousand men and women. Their influence is beyond estimate.[23]

In 1911, the Northern Mission turned over all of its work in South Kyung Sang province, together with its valuable properties in Fusan and Miryang, to the Australian Mission, and withdrew from that part of the field.

---

[23] *Quarter Centennial Report, Presbyterian North Mission,* p. 20.

Schools

Evangelism, as always in Korea, was the dominant note of this period, but education was not neglected. In 1912, there were twenty-five academies with one thousand seven hundred and seventy-eight pupils, and five hundred and thirty-nine primary schools with twelve thousand nine hundred and forty-three pupils, these latter being wholly self-supporting, since the Church that year gave in all for educational purposes twenty-two thousand five hundred dollars gold.

Medical Work

Medical work is not mentioned in the statistics of the National Church since the hospitals are carried on by the Missions, but the income of the nine hospitals of the Northern Mission alone for 1912 was sixteen thousand six hundred and eighty-three dollars gold, and the hospitals each cared for an average of about ten thousand patients per year.

Conclusion

We are marking our periods by the successive changes in the development of the Church. The Koreans might prefer to mention 1910 here, for it was in that year that they lost their national independence, but we are not going by national movements. The change to Japanese control, however, meant much to the Church. Here was a powerful new force with which the Church willy-nilly would have to deal. Many were very apprehensive of the outcome.

IX

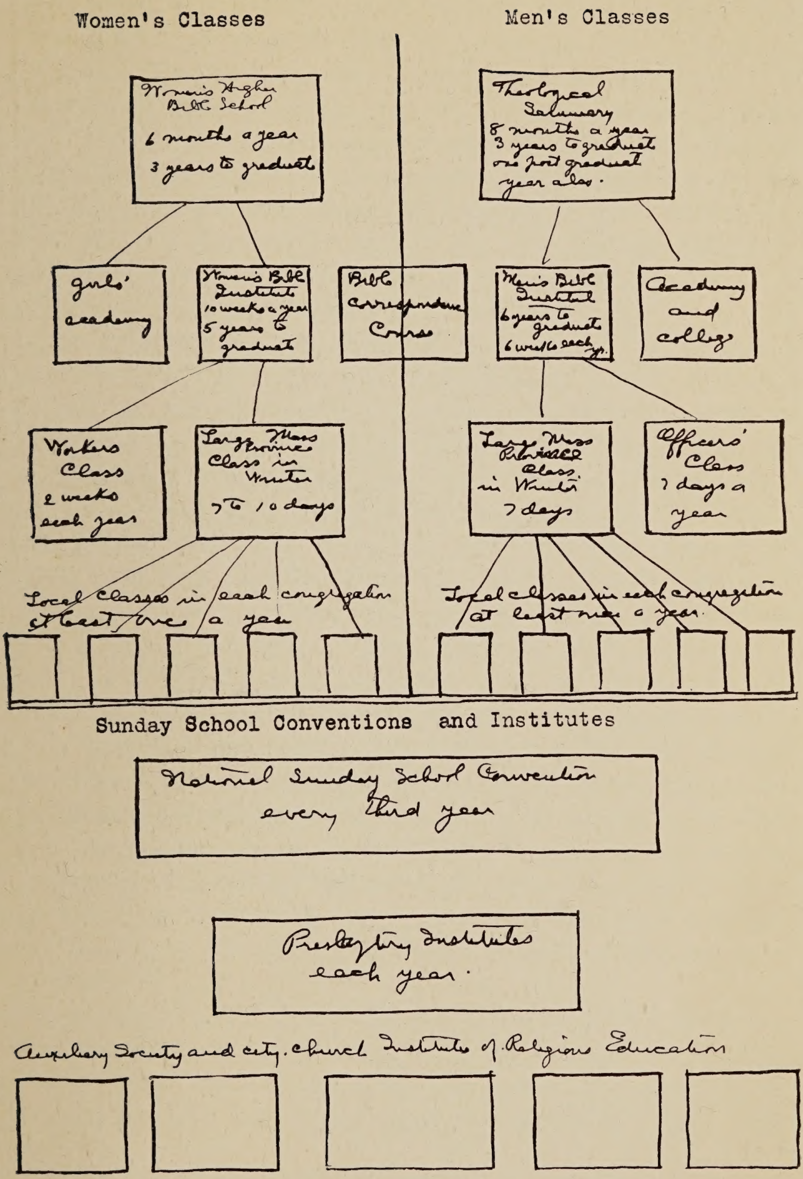
PERIOD OF THE GENERAL ASSEMBLY, 1912–1921

SEPTEMBER 17, 1907, and September 1, 1912, are historic days in the Korean Church, the first being the day when it assumed independent jurisdiction over its own affairs, and the second, the day when its full organization as a national Church was perfected.

It was peculiarly fitting that, for that General Assembly, Dr. H. G. Underwood, the founder of the first Presbyterian work, should be elected Moderator. As usual, all of the other officers were Koreans. The Assembly was a body of one hundred and seventy delegates, and none of the Koreans had as yet had sufficient practice in leading such large bodies in parliamentary practice work, such that they felt willing to accept the office of Moderator. There were fifty-two Pastor delegates that year, one hundred and twenty-five Elders and forty-four missionaries, the excess of Elders being permitted this one year as it was a mass meeting Assembly, with every organized congregation represented. From 1913, it became a fully delegated body as by the plan made in 1911, and thereafter the number of Pastors and Elders was equal. Until 1922, by the repeatedly expressed wish of the Assembly, all missionaries who might be present were recognized as full members of the Assembly with full voting powers.

Foreign Missions

The biggest thing in the 1912 Assembly, after its full organization, was the decision to send out a real Foreign Missionary to work in the Chinese language for the people in Shantung, China. Just as in 1907, at the founding of the Church, a great Thank Offering was taken, so was one taken now throughout


Women's Classes
Men's Classes
Women's Higher Bible School
6 months a year
3 years to graduate
Theological Seminary
8 months a year
3 years to graduate
one post graduate year also.
Girls' academy
Women's Bible Institute
10 weeks a year
5 years to graduate
Bible correspondence Course
Men's Bible Institute
6 years to graduate
6 weeks each yr.
Academy and college
Workers Class
2 weeks each year
Large Mass Province Class in Winter
7 to 10 days
Large Mass Province Class in Winter
7 days
Officers' Class
7 days a year
Local classes in each congregation at least once a year
Local classes in each congregation at least once a year.
Sunday School Conventions and Institutes
National Sunday School Convention every third year
Presbytery Institutes each year.
Auxiliary Society and city. church Institutes of Religious Education

the country, and it was decided to send three men from that year's graduating class to open the work in China. It is an interesting thing in Korea that *every minister in the Church is a volunteer for foreign service.* On each occasion, when men have been chosen for these far away missions, the Committee in charge has had simply to survey the available workers on the field and select the man whom they considered best fitted for the task. No one has ever refused to go. On one occasion, they took the pastor of a congregation of a thousand in Taiku and sent him to China. Of course he wanted to go.[1]

The Presbyterian Mission North (U. S. A.) in Shantung agreed to turn over to the new missionaries its church and some territory around the town of Laiyang, one hundred miles or so inland from Tsingtau, and, in 1913, Pastors Pak Tai Ro, Sa Pyung Soon and Kim Yung Hoon crossed over. Shortly after they were joined by a young physician, graduate of the Severance Medical College in Seoul, and since that time, there have always been four families of workers there. The Mission furnishes the doctor his house and plant to work in, and he earns his own way. A couple of years after the work began there, there was a little flurry of excitement when the Chinese Church of Shantung got the idea that the Koreans were trying to establish a Church wholly apart from theirs. In 1916, the Korean Assembly ordered the missionaries to transfer their letters from the Korea Presbyteries to the Presbytery of Shantung, so that these questionings might be allayed.[2] In sending the letters, however, the Assembly " expressed the hope that, should there ever be any need in the future of exercising discipline over the men, the home Assembly might be consulted before sentence was passed." [3]

These doubts arose partly because the missionaries went out with instructions to use the Korea-Nevius methods in carrying on their work, and did so, while the rest of the churches of the province there were going largely by the " Old " way. The men learned the language very quickly, beginning to preach in Chinese, after a fashion, in a year. Of course, all of the men could write Chinese and read it before they were appointed. They itinerated their territory widely, preached in the market places and in homes and by the roadside, held Bible Classes where the learners paid all of their own expenses, and tried to make the work from the start self-supporting, except for their own personal expenses. A brief résumé of their work, gathered from the Assembly reports, is printed in the China Yearbook of 1925.[4]

---

[1] *Presbyterian Council Minutes,* 1912, p. 36.
[2] *Presbyterian Council Translation of Assembly Minutes,* 1916, p. 57.
[3] *Ibid.,* p. 38.

In 1920, the Shantung Presbytery and the American Mission in Shantung were so pleased with the work done that they turned over another large piece of adjacent territory to them, and the Korean Church sent a fourth ordained missionary to help care for the extra work. At the end of 1923, they had under their charge, partly received from the former workers in that field, five hundred and ninety-one baptized adult Chinese, eight hundred and fifteen Christians in all, meeting in twenty-five separate meeting places. They had nineteen day-schools with four hundred and thirty-six pupils, all self-supporting. There were ten church buildings. They had held twenty-two Bible Classes that year, and the total offerings of the year were seven hundred and forty-one dollars.[5] The Korean Church found out after a time that it could not finance the fourth man, so had to recall him. In 1913, the Assembly ordered all of the Churches to turn over the entire Thanksgiving Day offerings to the Foreign Mission Board.

The Church, now having a "real" Foreign Mission field among an alien population in China, wished to differentiate it from the work in Quelpart and West and North Manchuria, and in Siberia and Japan, where the work was largely for their own expatriated nationals, so, in 1913, Chulla Presbytery, in southwest Korea, was asked to take over the work in Quelpart, the northeast province of Hamkyung was asked to be responsible for the work in Siberia and North Manchuria, and northeast Korea for that in West Manchuria. The work in Japan was turned over to a union Committee of the Federated Missions (Methodist and Presbyterian), at least for a short time. We shall mention this later.

---

[4] P. 224.

[5] *Year Book of China Missions,* 1925, p. 224.

Testing—the "Conspiracy Trial"

The year 1912 was a memorable one for the Korean Church in another way, for it was in that year that the famous "Conspiracy Case" occurred, where one hundred and twenty-three men, mostly church officers and leaders, were arrested and put on trial for an alleged conspiracy to murder the Governor General. Japan had taken over the country in 1910, and had laid hold with an iron hand. They found in it this single compact group of the Christian Church functioning, and they could not disabuse their minds of the false idea that it must be in some sense a political organization, dangerous to them.

At first, they apparently tried to take over the control of it by encouraging the various Japanese Churches to take up work among the Koreans, particularly the Congregational Church. The Buddhists were also encouraged to be more active and to open preaching places in the cities.

Some particular Sherlock Holmes among the police force conceived the idea that a great conspiracy was being formed, and wholesale arrests followed. It was a time of political unrest, and it would not have been an unthinkable thing if some of the Koreans had been plotting for their independence, but, when the charges came out, along with the one hundred and twenty-three names, were mentioned as co-conspirators Dr. Moffett and Dr. McCune, of the Presbyterian Mission, and Bishop Harris, of the Methodist, the last being probably the most pro-Japanese worker in the entire Empire. It was evident then that, whatever might be the possible or probable guilt of the particular individuals arrested, the main purpose of the matter was to intimidate the Church so that it would come to complete inaction, in a word, to give it a touch of German "frightfulness."

Terrible stories came out of the jails of tortures inflicted upon the prisoners, most of whom were pastors and leaders of churches in various parts of the country. None of them were, by Japanese law, allowed to see legal counsel before the public procurators had completed their cases by securing the necessary "confessions" by "thirty-third degree" methods or otherwise.

The Missions came to the rescue, knowing that, if these men were "railroaded" to prison, arrests of the missionaries would likely follow and perhaps of others, and that the whole Church might be destroyed as an outcome. Lawyers were hired, and the cases fought. Man after man coming out in open court denied his "confession," and said that it had been secured under torture when he was in a state of half unconsciousness. In spite of this, the first court found them all guilty, and they had to appeal. In the district court, after a long legal battle, one hundred and seventeen of them were freed, and six condemned to ten years' imprisonment.

The pastors who had been through this terrible siege went back to their pulpits. Some voluntarily condemned themselves to some months of "suspension from office" because that, even under torture, they had told a lie. Time gradually healed the sores and bruises, and the work went on.[6]

Government Persecution

Again 1919 was a testing year for the Church of Korea. Many of the Japanese officials had been unable to disabuse themselves of the idea that was behind the 1912 incident. Almost universally in those days (they have changed much since), they took an attitude of contempt for all things Korean, and of suspicion of everything that Koreans did. Every act, however innocent, was looked upon as sinister. All of the government business was done in the Japanese language, and, in those days, the officials refused to try to learn the Korean language, saying that it was the duty of the Koreans to learn theirs. (Happily this also has been somewhat changed today.)

---

[6] Pamphlet on the "Conspiracy Case," published by the Presbyterian North Mission Board.

A law was passed that no public subscriptions of any sort could be taken without a formal application to the Government and formal permission of the authorities. The law was a good one in its object, being intended to prevent fraudulent projects from being put before the people. Petty officials, however, seized upon it to embarrass and harass the churches. In several cases, churches that had taken up offerings for the Church's Foreign Mission work in Shantung were censured by the officials and made to return the money. Offerings taken by the churches to send one or more promising students abroad for study were peremptorily forbidden, and all moneys ordered returned to the donors. In several cases where congregations had gathered money for the erection of new churches, they were forced to produce their subscription books, and every person who had subscribed was called by the police and questioned as to his reasons for making the gift. This treatment of the churches was paralleled by their treatment of the general populace.

The "Independence" Movement

Suddenly, on March 1, the long-suffering people reached the limit of their endurance and simultaneously from one end of the land to the other they broke forth in a demand for freedom. It was the day of the funeral of the last of the Kings of Korea, a day appropriate for stirring national sentiment. As one man, the nation rose, and they marched in long columns, men, women and children, through the streets of the cities to the police stations and places of government, demanding their liberty. The Japanese authorities lost their heads and acted like crazy men. The military party was in power, and the only technique that they knew was that of the bullet and the bayonet. The Koreans were totally unarmed, as it had been a death offence for years to own any sort of weapon. They offered no violence, for they had no weapons. They simply held out their hands and asked for freedom. The Japanese called out the soldiers and fired on the crowds or scattered them with the bayonet. When that did not suffice, they called out the fire department men to use their pickaxes on the heads of the unresisting multitudes.

For a time even Japanese civilians were apparently armed with clubs to help the military forces. Young girls of academy age were captured with the others and, to humiliate them, were stripped naked and made to stand in the public police stations. It was a terrible situation.

The officials yearned to locate some central power which they might crush, and so crush the rebellion. There was no central power. It was apparently the simultaneous irresistible protest of twenty millions of people arising in one dramatic gesture to protest against injustice. A scapegoat had to be found somewhere, however, and officialdom thought that they had found it in the Christian Church, probably the largest closely knit social group within the nation.

Again arrests of pastors and church leaders began, and soon the jails were full of them. Three speakers, one after another, were taken from the pulpit of the Syenchun Church, one Sunday afternoon, when they tried to conduct the service. The missionaries' houses were searched to find evidence of complicity. One missionary of the Presbyterian Church was arrested and, after a month or so in jail, he was fined fifty dollars for "concealing criminals," because he had allowed a few boys to sleep in his open study, one night after a meeting there, when they were afraid to go home along the guarded streets. Not one of the boys had previously been under arrest, nor, so far as is known, had any of them been accused of political activity that would make them "criminals."

A number of churches were burned or otherwise destroyed by the police or the soldiers, the church in Chungju being just built and capable of seating a thousand.[7]

The missionaries, as was proper for aliens, stood aloof from the whole matter until the atrocities reached such a stage that common humanity demanded that the world and the decent people of the Japanese Empire be informed about it. Then they began sending out information. The Government tried in every possible way to stop up all outlets and deny every accusation, but little by little the truth came out. The decent people of Japan rose up and deposed the Governor General and many of the officials, and they made at least an effort to repair the damage that had been done.[8]

---

[7] Glover, *The Progress of World-wide Missions*, p. 195.

The Church came out of the Terror, shaken but upstanding. It was quite evident to non-Christians that being a Christian put one into more or less of difficulties with at least a certain sort of Government official. Preaching became easier and at the same time more difficult, *i. e.,* preaching to non-Christians; harder, because many outsiders felt that having anything to do with the Church might get them into trouble, and they preferred to "play safe;" easier, because the populace recognized that the Church had unjustly been made to bear the brunt of the punishment administered to the nation for its appeal for liberty. The new officials of the Government issued proclamations absolving the missionaries and the Church, as an organization, from blame for the uprising, and they sought the co-operation of the missionaries in their work of reconstruction. Once again the sore places were healed over and the work went on.

These two times of persecution and testing are mentioned only to point out that the Korean Church also has had its Calvaries. These two cases of "suffering for the Gospel's sake," however, were, according to the records, only large scale illustrations of what thousands of individual Christians have suffered from their Korean neighbours in the villages all down the years from the beginning. It has seldom been easy to be a Christian in Korea, except, of course, in recent years in some of the large Christian communities in North Korea.[9]

In earlier years, wives have been thrown out of their homes or beaten over and over again in their homes to make them deny the Gospel. Children have been disowned and disinherited. Families with no other means of support than their daily labour have been stoned in their houses and driven out of the villages in the depths of winter. Others who owned a bit of land, so that they could not be driven out, have been denied the use of the common village wells, and have been ostracized by their neighbours and reviled by everyone that they met in their villages. Only two years ago, and again last year, an old man in one of the churches presided over by the writer, a man of sixty-five years, who had been colonized into a non-Christian village to found a church, was beaten till the blood ran, and till he could not stand on his feet for days. This little side light seems necessary if one is to know the Church of Korea, where the Methods under discussion are being applied to the work.

---

[8] *Christian Movement in the Japanese Empire,* 1920, p. 199.

[9] *Korea Repository Magazine,* 1895, p. 145.

Sunday School Work

We have several times mentioned Sunday Schools and the lessons being prepared for them. The first formal Sunday School seems to have been organized in the Boys' School in Seoul, in 1890, "with an attendance of forty-three."[10] Of course, this refers to Sunday Schools for children organized in classes like the Sunday Schools in America. Before that, as we have noted above, everyone who came to Church at all was really coming to a "Sunday School," so much of the work being teaching. As to a regularly organized school, however, this was probably the first one.

From then on, as the churches became better developed, formal Sunday Schools increased rapidly. In 1897, there were five in Pyengyang city, and printed lesson sheets are mentioned for that year,[11] and for the following year. The "fourth edition of the hymnbook" was also published in 1897, so they must have had books available for the singing. Until 1905, when the "General Council" was founded, each Mission seems to have prepared lessons for itself or have gotten along without any. One of the first acts of the General Council was to elect a Committee on Sunday School lessons and decide that, after 1907, there would be but one set of lessons used in the country.

---

[10] *Presbyterian Board North Report to Its Assembly,* 1891, p. 135.
[11] *Presbyterian Board North Report to Its Assembly,* 1898, p. 153.

From 1905 until 1911, Sunday Schools multiplied very rapidly, insomuch that, in 1907, the General Council appointed a Committee to correspond with the World's Sunday School Association and endeavour to get them to send out a man to act as General Secretary for Sunday School work for all Korea. In 1907, a fund of about five hundred dollars was created as a publishing fund for lessons, each Mission contributing. In 1909, seven hundred and twenty-two dollars' worth of lessons were sold in the churches.[12] In 1910, the International Uniform Lessons were first used, one year later than in America, so that there might be time for the translation. An effort was made to have the several Far Eastern countries combine on a set of adapted Uniform Lessons that would better fit the East, but it failed.

In 1907, a visitor from America suggested that a Sunday School Association be formed in Korea, similar to those in other lands, but the General Council, feeling that the Koreans were not yet sufficiently advanced to take part in such a movement, and feeling that they wanted to keep the teaching work within the Church, and not semi-independent, as in other lands, announced that it would assume the duties of a Sunday School Association.

In 1911, it was felt that a little more concentrated and intensive work should be done, so an "Executive Committee of the Sunday School Association" was formed, composed of thirteen members, one from each of the six Federated Missions, and four from the Presbyterian General Assembly, one from each of the Methodist Conferences. To these there was added one member from the Christian Literature Society, since that society published the literature. This Executive Committee reported to the General Council and worked largely under its direction.

In 1911, the International Graded Lessons were adopted, and lessons translated from the Primary and the Intermediate Series. The World's Sunday School Association made a grant of three hundred dollars to the work. That year, twelve thousand seven hundred and sixty-three complete sets of lessons were sold. Reward cards, certificates of promotion and Cradle Roll cards were printed in 1912. In 1913, the breakdown of the graded series was announced, there being so many series of lessons that everyone was confused by it. A return to the Uniform Lessons was agreed upon.[13]

---

[12] *General Evangelical Council Minutes,* 1907, p. 18.

In 1913, the delegation of Sunday School workers, on its way to the World's Sunday School Convention at Zurich, came to Korea, and, through them, at the Zurich Convention, an annual grant of two thousand dollars was promised. Nineteen thousand one hundred and twenty-five sets of lessons were sold that year.[14] In 1915, the first Sunday School Standard, a quite simple one, was adopted, and it had a very good effect in making the schools exert themselves for better organization. Sales of lessons steadily increased. In 1920, thirty-nine thousand eight hundred and eight sets were sold.[15] From about 1915, a great move towards "Extension Sunday Schools" was begun, these schools being founded for evangelizing purposes in non-Christian villages. Special lesson books, containing stories and pictures, were published for them. This work was especially successful in the Southern Presbyterian territory in southwest Korea.[16]

Many standard textbooks used in America were published in Korea before 1920, *e. g.*, Athearn's *Church School,* Weigle's *Pupil and Teacher,* etc. In 1920, there was a great "Forward Movement" in the whole Presbyterian Church, under the leadership of Dr. W. N. Blair, and, in that year, the total of those teaching in Sunday Schools increased from ten thousand to fourteen thousand, and it has since then not gone down. That year a new and elaborate Standard for the Sunday Schools on a thousand-point scale was adopted, and thousands of copies on large sheets were sent all over the country. This Standard is in use now.

---

[13] *General Evangelical Council Minutes,* 1911, p. 37.
[14] *Federal Council Minutes,* 1913, pp. 19, 21.
[15] *Federal Council Minutes,* 1916, pp. 23, 27, 30.
[16] *Federal Council Minutes,* 1917, p. 21; 1918, p. 24.

We can give only this brief summary of the Sunday School movement from the beginning of the work to the end of this period, but it shows how the Sunday Schools went along hand in hand with the Bible Classes, training the whole Church in the Scriptures. In 1921, forty-seven thousand sets of lessons were sold.

Work for the Chinese in Korea

We have noted how the Presbyterian Council, in 1902, appointed a Committee to investigate the number of Chinese in the country and to carry on some work among them. It was found that they were mostly transients at that time, fully forty thousand of them coming from Shantung each year through Chemulpo, and then scattering across the country to engage in market gardening, even far up the east coast beyond Wonsan; all of them returning home for the winter.[17] The Committee secured literature and distributed it among the five thousand or so permanent residents and the transients, and also tried to persuade the China Missions to send someone to do the work for these nationals of theirs in Korea. In 1912, Mrs. C. S. Deming, wife of one of the members of the Northern Methodist Episcopal Mission, arrived. She had been born and brought up in China, and spoke the language, and she at once began to work among them. In 1913, the Presbyterian Council's Committee gathered one hundred yen (fifty dollars) by private subscription to assist her in that work.

Since that time, these subsidies have been regularly continued, and, in 1923, the item was placed in the budgets of most of the Federated Missions, the Presbyterians now contributing in that way four hundred dollars a year. Work has been started in Seoul, Chemulpo and Pyengyang, where they have church plants and local church schools for Chinese, and in Wonsan, where they have a borrowed building. In Wonsan and in

---

[17] *Presbyterian Council Minutes,* 1902, p. 10.

Pyengyang, for a time, the local Korean churches assisted in carrying on the work financially, and the missionary communities still contribute to it. Three members of the Presbyterian Missions have served from the beginning on the committee that controls this work, and have helped to formulate its policy.

One of the most interesting things about this work is the fact that, although the Christians are largely Chinese, trained under the "Old" way in their homeland, in Korea they have adopted the "New." In the 1928 report of the work, Mrs. Deming says that the Seoul Church and school have attained almost full self-support, having raised money to pay off an old debt of fifteen hundred dollars. As to current support of all the four churches, the missionaries and others provided two thousand three hundred and thirty-five dollars during that year, and the Chinese provided six hundred and sixty dollars gold.

Evangelism

Through all of the turmoil of the "Conspiracy Trial" and the "Independence Movement," the evangelistic activities of the Church went steadily forward, Bible Classes growing larger and more frequent all the time, revivals held at least once a year in each of the churches, special campaigns of preaching here and there in the circuits, wide itineration, etc.

One special event is worth noting here in this line. In 1915, the Government announced that it would hold a great Exposition in Seoul to commemorate the fifth year of annexation. The Exposition was to be held particularly in the grounds of the west palace, and there were to be exhibits of all the country's products, and of machinery, works of art, etc. The Christian community seized the opportunity and arranged to erect a tabernacle just outside the main gate of the palace grounds, opening on the three hundred foot wide plaza before the palace.

A tabernacle was built in three sections, the preaching room for Koreans being perhaps twenty feet by forty feet, a small preaching room for the Japanese on the far side, and in between a "movie" room, where a half a dozen times a day Bible pictures could be shown.

The Government planned to get the desired attendance by the "personally directed" method, and it was very thorough in every way. Autocracy can do some things far better than democracy can, undoubtedly. They sent out to every village in the length and breadth of the land and simply assessed each village the number of people that they must send to Seoul, telling the headman of the village to bring them on a certain day. Special rates were given on the railroads. The Exposition ran for fifty days, and, for all that time, the delegates from the country, tens of thousands of whom had never before been ten miles away from home, poured into the city, looked around for two or three days, and went back to talk about it the rest of their lives. They came in flocks, led by their village leaders, with bands on their arms so that they would not get lost, and they were housed in improvised dormitories prepared by the Government.

For fifty days, from 8 A. M. to 10 P. M., the Christians of the city worked in relays, inviting the people into the building as they passed, showing them the movie, dealing with them personally, preaching sermonettes in the chapel whenever there was a group gathered who might listen, and getting their names and addresses if they showed the slightest interest. These names were mailed at once to the nearest Christian worker of whatever denomination he might be, and those that followed them up, far down in the villages, had an open field for their message. One hundred thousand people attended the Exposition. Eleven thousand six hundred and twenty-seven gave in their names and addresses, saying that they wanted to be Christians.

There never was a greater opportunity in any land to advertise the Gospel. Everyone could see that the Government apparently approved of all of this propaganda, for the meetings in the Japanese language were going on in the other half of the tabernacle all of the time, and it was known that the Government had loaned the site without charging any rent.

Without doubt, these meetings did much to neutralize the bad effects of the "Conspiracy Trial." It was partly the "public preaching" which Dr. Nevius did not feel was ordinarily so valuable, but there were abundant opportunities for quiet conversations also at any time, night or day. The writer was privileged to be on duty during this campaign about half the time, and found unlimited opportunity for personal dealing with inquirers in the manner in which Dr. Nevius would have done it.

Bible Institutes

In the earlier periods, we have spoken of the Bible Classes usually lasting a week. During the period 1912–1921,, there came a strong demand for a more thorough training than could be given in those short Classes, and, as a result, the Bible Institutes all over the land grew up, one for men and one for women, in practically every place of missionary residence,, with the large Pierson Memorial Institute in Seoul, a union with the Methodists.

These institutions were purely for the training of laymen, though quite often men who were expecting to enter the theological seminary, took the Bible Institute course first, and all were urged to do so. The course for men was, in most places, five or six weeks a year, with six years to graduation. For women, in the better Institutes, the course was ten weeks each year, with five years to graduation. Both Institutes had a post-graduate course of a month each year to keep the students growing. The Pierson Memorial course is nine months, with two years to graduation. The statistics show that, in 1921, there were fifteen such Institutes in the Presbyterian Stations for men and twelve for women, with an enrolment of twelve hundred and thirty-four and seven hundred and fifty-five respectively. Of course, all of the students paid their own expenses, receiving only the free use of the empty, unheated sleeping rooms.

The Theological Seminary

The seminary was founded in 1901, as has been mentioned before. In the beginning it ran only three months and a half each year, with five years to graduation. In 1919, two terms a year began to be taught, making seven months in all for the year. In 1916, six Professorial Chairs were definitely set aside. In 1909, postgraduate work of a month each year began. In 1918, a theological magazine was started to supplement the work of teaching. In 1922, the course was changed and the school began to run for the full nine months each year, with a three-year course to graduation. In 1925, a full postgraduate year was added, leading to a second diploma. During all of the period under discussion, the seminary was continually developing, adding new courses, stiffening the entrance requirements and study conditions. Textbooks were created for most of the major studies, and more are being published every year.

In 1901, only a good Chinese education, plus the spiritual qualifications, were required for entrance. Today the college graduate is the norm, and everyone must be at least the equivalent of an academy graduate before they can enter. Every one except college graduates have to take from three to six entrance examinations, three in Bible and three in secular subjects. Of course, the Presbytery's recommendation is demanded. The usual attendance is about one hundred. Up until 1928, four hundred and fifty have graduated, three hundred and fifty of whom are still in active service.

The course of study is fully as severe as that of any American seminary. Greek, Hebrew, English and Japanese are given as electives. About one-third of the men elect English, and every year one or more courses are taught in English. The ordinary language of the classroom is Korean. There are six full missionary professors and two American trained Koreans on the Faculty.[18]

Conclusion

The period 1912–1921 might be called the period of Consolidation in the Church. The incoming of the Japanese, the loss of national independence, the Conspiracy Trial, and the Independence Movement were enough to have destroyed any Church that was not pretty well grounded in the faith. It did destroy the faith of some. Some it made stronger.

---

[18] Catalogue of the Seminary, 1916, 1917, 1923, 1928; *Christian Movement in the Japanese Empire,* 1925, p. 564.

In 1912, the Church had fifty-three men in the ministry; in 1921, it had two hundred and eight. In 1912, it had fifty-three thousand and eight communicants on the roll; in 1921, it had seventy-two thousand one hundred and thirty-eight. In 1912, there were one hundred and twenty-seven thousand two hundred and twenty-eight adherents, counting everyone; in 1921, there were one hundred and seventy-nine thousand one hundred and fifty-eight. In 1912, the total offerings of the churches amounted to seventy-eight thousand three hundred and eighty-eight dollars; in 1921, there was three hundred and fifty-five thousand three hundred and fifty-six dollars. Pupils in the schools increased from fourteen thousand seven hundred and twenty-one to thirty-one thousand eight hundred and sixty-seven.

X

PERIOD FROM THE ADOPTION OF A COMPLETE CONSTITUTION TO THE PRESENT DAY

SEPTEMBER, 1907, marks the foundation of the All-Korea single Presbytery and the setting up of the national Church; September, 1912, marks the raising of that body to the rank of a General Assembly with Presbyteries under it; September, 1922, marks the adoption of a complete Constitution written by the Korean Church itself. Each of these represents a date that the Korean Church should never forget.

The Constitution of 1907

The Constitution of 1907 (given in Appendix I) was purposely made very brief and skeleton-like, in order that when the proper time came, a new and complete Constitution might be written. That time seemed to be approaching in 1917. That year the General Assembly appointed a Committee of Fourteen, six missionaries and eight Koreans, to make out a new draft. The report of that Committee was presented in 1920, and sent down to the Church for study. In 1921, it was amended slightly and approved and sent to the Presbyteries for their votes. In 1922, a majority of the Presbyteries having accepted it, it was declared to be the law of the Church, superseding the Constitution of 1907.

This Constitution follows in general the Constitutions of the Presbyterian Churches of America, North and South, the Form of Government and Discipline books following the former more closely and the Directory of Worship, the latter, though in each there are combination items, and items from the Canadian, Australian and other Church books. The Creed and Shorter Catechism of 1907 were left unaltered.

Because of the length of these documents, they are not quoted here, but it is interesting to note that they provide for an episcopal oversight by the upper courts far beyond anything in any of our American Presbyterian Churches, *e. g.,* all Elders are elected by the local congregations, but, in each case, only after specific permission of the Presbytery. Then the candidate has to be trained in Church law and doctrine, and has to pass a stiff examination on the floor of Presbytery before permission for his ordination is given.

The most interesting thing in this line, however, is the "Visitation Committee," something relatively new in Presbyterian law and procedure. It is mentioned in Article IV, Section 3 C of the 1907 Constitution (See Appendix I), but the committee had developed its powers and increased them since then, and the 1922 Constitution gives a statement of the status as it now is. The Canadian and Australian Churches have Committees bearing this name, and Uhlhorn, in his *Geschicte die Lutheranisch Kirche* (p. 143), tells of Committees of this name that were widely used in the early days of the Reformation Church in Germany, but the Korean Committee goes far beyond all of those in its functions and responsibilities. It is the sort of tool that Dr. Nevius certainly would have rejoiced to use. It has been so important that it is desirable to quote in full those sections of the Constitution:

> With a view to the exercise of its episcopal powers, Presbytery may provide Committees of Visitation ("Sichals") from among the ministers and elders within its bounds, which shall visit and counsel with the churches and groups of unorganized believers, and assist the Presbyteries in the oversight of the field. The number of these Committees and the size of the field assigned to each shall be determined by the Presbytery.
>
> These Visitation Committees are not Church Courts. They have no power to act upon pastoral Calls, nor to present them to those called, nor to appoint Stated Supplies *ad interim,* but they may counsel with Sessions of vacant churches with reference to employing pastors during the vacancy of the pulpit, and they may take into consideration the location of ministers and licentiates, the amount of salary to be given, and report to the Presbytery.

In order to provide for vacancies occurring between meetings of Presbytery, the Presbytery may give to the Visitation Committee or other Committee the power of assigning work to ministers when occasions arise, these appointments being only until the Presbytery shall meet. It may also give them the power of appointing temporary Moderators of Sessions, under the same circumstances.

The main purpose of these Committees is to give advice to the Churches and Sessions, and to gather information for the Presbytery. Members of these Committees, whether invited or not, shall have the right to attend any and all meetings of Sessions, "Totanghoi" (several Sessions meeting together), Official Board meetings, and every other sort of meeting in their district, and they shall have the privileges of the floor in all, but no vote in any of them. Sessions should seek the advice of the whole Visitation Committee whenever it is considering the calling of pastors, choosing of Elders or Helpers.

Each Visitation Committee shall report to the Presbytery, giving a narrative of the condition of its field, and also shall report on other matters specially referred to it by the Presbytery, but nothing in these provisions shall prevent Sessions or individuals from exercising their right of direct approach to the Presbytery.[1]

From the beginning, there has been a tendency for these Committees actually to usurp authority and act as Church Courts, deciding things themselves instead of gathering data for the Presbyteries to assist them in their decisions. This is a distinct danger, and, if not guarded against, the system might become a menace to the Church, cutting off at this one point that representative government and unrestricted right of appeal which has been one of the glories of the Presbyterian system. If this one thing can be avoided, and it has been measurably avoided in the Korean Church for twenty-two years, the system can be a wonderful help to the Church, and a supplement to the other features of the Nevius plan.

The Presbytery's field is divided into convenient districts, containing ten to forty churches each and covering a field not over twenty miles or so square. From among the pastors and elders of that district, a Committee of five to nine are chosen, the missionary of the district, if there be one, being a member, but not always the chairman. This Visitation Committee assumes direct responsibility for conducting all of the churches of the district, the sort of responsibility that the individual missionaries used to have to carry all alone in the earlier stages of the movement.

---

[1] *Form of Government,* Chap. X, Sec. 7 D.

Once a year the Committee assembles an Official Board Meeting of the whole district, composed of all of the church officers in the several churches, pastors, elders, deacons, Helpers, and local preachers, men and women. In that meeting, all of the workers except the pastors, make annual reports, and general church reports are made, and then all of the unordained workers of the districts are assigned their several fields for the ensuing year. Just before this meeting, the members of the Committee divide up and visit all of the churches of the district to arrange the questions of salary and secure the annual pledges from each of the churches.

When the Board meeting assembles, the Committee presents a docket of business with all of the necessary information. It arranges the churches in groups according to their pledges, and nominates the workers for the ensuing year as it feels proper, the groups concerned voting on the nominations. During the year, if the pledged salaries come in too slowly, they again divide up and their members go out to the congregations to exhort them to pay the pledges.

When church quarrels or friction of any sort, dissatisfaction with pastors or other workers arises, the nearest member of the Committee, or the whole Committee, hastens to the place and helps to settle the difficulty. Should local Sessions not properly discipline evil doers, the Committee first exhorts them to do their duty. If they are recalcitrant, it reports the matter in detail to the Presbytery for action. It has no veto power itself, but it has the duty of keeping the Presbytery informed about everything.

When a Session feels the need of securing the election of more elders, it consults with the Committee as to its desire, and the possible elder material in the congregation. If a young man wishes to become a student for the ministry, the Committee discusses it with him right in his home town and with his Session present, and, if it approves, knowing all of the circumstances and his qualifications, it recommends him to the Presbytery, sending its endorsement along with the approval of the Session, this latter approval being the real legal requirement. When death or any other cause leaves a church uncared for, or a circuit unvisited, or where sickness makes it impossible for an installed worker to do his duty, a Committee member steps into the breach and carries on till Presbytery assembles.

The greatest difficulty in many Mission fields in securing a "devolution" in the evangelistic work has been that there have been few church members who were able or willing to assume the burdens that normally go with the privilege of controlling things. They were unwilling to "get under the load" and carry it. In some cases, for reasons of national pride, they have asked full control, when turning the work over to them simply meant that the work would completely die, as they were in no position to care for it.

In the early stages of the work in Korea, it was the field evangelistic missionaries who carried all of these burdens, and they carried them alone. Now the missionary shares the burden, but the Committee as a group, carries it, even taking it wholly when the missionaries are off the field because of furloughs.

Not only do these Visitation Committees care for the developed work. They also plan for the unevangelized districts of their fields, sending out local preachers into unevangelized regions for longer or shorter periods, arranging for preaching campaigns through wide districts, with all of the Christians of the districts actively sharing in them, or for consecutive groups to preach regularly in rotation in certain market places or weak churches, or they sometimes colonize families into an unevangelized region to establish new churches there. The circuit of twenty-four churches over which the writer presides has, in the last five years, established five churches by colonization. The funds for these various types of general work the Committee raises in the same way as they raise the salaries of the circuit Helpers and pastors, by solicitation among the associated churches of the district. They keep up interest in these forms of work by frequent reports to the congregations, and particularly at the annual meetings of the district Board, where the special workers' reports are always the high points in the meetings.

With such varied and responsible duties, even though they be only "advisory," it is perhaps inevitable that, at times, these Committees should become dictatorial. They point the way, however, to the future method of carrying on the weak churches when the missionaries have finished their work and have left the field. Even now, while the missionaries are there, we have almost complete "devolution," as far as responsibility for the work is concerned, and that responsible control, in the years to come, will become increasingly valuable.

It is only fair to say that, as yet, the whole Korean Church in every part of the country, has not reached this stage of taking full responsibility by the Committees. We have described the more developed situation in the northern part of the country. Other parts, however, have the system, and in time will have the people carrying equal responsibility.

This item has been treated somewhat at length, because the Committees have had so much to do with the success of the past work and will become increasingly important in the future. No such Committees were provided for in the newly starting work which Dr. Nevius handled, but they represent at least the spirit of his plan. They make the Church an indigenous organization more completely than almost any other similar plan that has been suggested.

Status of the Missionaries Today

We have noted above, in the 1907 Constitution, that all of the ordained missionaries became temporarily full members of the Courts of the Church while retaining their membership in their homeland Presbyteries, and while subject to the discipline of the home churches only. The provision laid down at that time was that, whenever a majority of the missionary body felt that the time had come for them to withdraw from the Courts of the Church, they would do so in a body, leaving no stragglers behind.

In 1913, a minority of the missionaries believed that that time had come, and, although there was no pressure from the Koreans in the matter, the Presbyterian Council, after a long debate, adopted part of what the minority suggested, and sent an overture to the Assembly, asking if it would prefer to have the missionaries reduce their numbers in the Assembly, the missionaries attending as delegates, one in five or two in five of their number.[2] After a discussion in the Assembly, at that time, the matter was laid on the table for a year. The next year it was taken up and voted down.[3] In 1916, the missionaries again brought the matter up, offering to reduce their numbers in the courts, and it was again voted down, but the Assembly exhorted the missionaries, since it had granted them this right, to be more faithful in their attendance at the meetings.[4]

In the years 1917 to 1920, while the new Constitution was being prepared by the Committee of Fourteen, six of whom were missionaries and eight Koreans, the missionary members repeatedly urged that in some way the missionary participation in the courts be reduced, and said that, unless the Church did make some provision, it might be necessary for the Council to take action as called for by the 1907 Constitution, making a complete withdrawal. The Korean members of the Committee urged strongly that this be not done, as it might look to outsiders as though there were friction between the missionaries and the Korean Christians.

Finally, by request, the eight Korean members of the Committee went apart and worked out the following section of the new Constitution, which was unanimously adopted by the whole Committee and later adopted by vote of all the Presbyteries,—

---

[2] *Presbyterian Council Minutes,* 1913, pp. 34, 40; *Korean Min. Assem.,* p. 27.

[3] *Presbyterian Council Minutes,* 1914, p. 56; *Korean Min. Assem.,* p. 34.

[4] *Presbyterian Council Minutes,* 1916, pp. 44, 45; *Korean Min. Assem.,* p. 25.

1. When foreign missionaries, Presbyterian ordained ministers, come to work in connection with the Presbyterian Church of Korea, each individual must bring from the authorities of his Mission a Certificate of Introduction and the Presbytery, if it accepts it, enrols the person as a member of the Presbytery.

2. Whenever the Presbytery assigns to any of these missionaries ecclesiastical powers as regards any local church, the missionary at once acquires also the right to vote in the local Session and in the Presbytery.

3. If the Presbytery has not given the missionary ecclesiastical powers as regards any congregation, he has no vote in Presbytery, but may sit as a corresponding member, and, if he is elected on any of its committees, he shall have a vote on the committee.

4. Each Presbytery shall elect from among its foreign missionaries a number equal to half the number of the pastors who are commissioners to the General Assembly, and those chosen shall be commissioners to the Assembly with the same powers as the Korean pastor delegates.

5. Any missionary taken in as a member of the Presbytery upon Certificate from his Mission must obey the ordinances of the Presbyterian Church of Korea. If he commits any moral fault or acts contrary to the Creed or Form of Government of the Church, or contrary to the Scriptures, the Presbytery to which he belongs may summon him, and, if he be found guilty, he may be excluded from the pulpits and the Courts of the Korean Church.[6]

It will be seen that, in this action, the Korean Church came to full and vital self-government. The missionaries are temporarily still members in the Courts while retaining their full membership in their home lands, with the right to be disciplined there, but, at the same time, should they commit offences worthy of discipline in Korea, the Korean Church can exclude them from all connection with their organization, so that, so far as Korea is concerned, the man is no longer a minister.

In 1926, the General Assembly went just a little farther than this even, and laid down a requirement that any new missionary, coming out to work in co-operation with the Korean Church, must, in addition to presenting the Certificate of Introduction, himself make the affirmation of acceptance of the Creed of the Church which is required of all Korean pastors and elders at their ordination.[6] See this affirmation at the end of the Creed in Appendix I. Ever since 1907, missionaries have exercised ecclesiastical powers in Korea as pastors of churches and the like, not by virtue of their ordinations as missionaries, but because of the delegation of authority by the Korean Church Courts.

---

[6] *Form of Government of the Korean Church,* Chap. XVIII, Sec. 2.

Initiative in Evangelistic Assignments of Missionaries

The missionaries living in a given centre form themselves into an administrative group called a "Station," which meets once a month or oftener. All of the men and women members of the whole Mission meet once a year in an Annual Meeting, which surveys the whole field, allocates workers and divides up the available grants sent by the Board. The Missions and Stations necessarily survey the needs of each district and the forces that they have available, and make a tentative assignment of their workers to the various districts in their field. The Presbytery has the final word as to those assignments, however, and, unless it reaffirms the Mission or Station's suggestions, the appointments are automatically void.

The Presbytery, if it desires, may take the initiative in asking the Station to assign a certain missionary to a certain piece of work, but, since the missionary has many duties not connected with the running of the churches, permission for him to act in the given work must be given by the Station, which will take into consideration the other work that has been assigned to him.

Practically, matters never do come to this state of "Mine and Thine," for the Korean workers and the missionaries have felt so at one in the common task that everything has been a matter of ordinary discussion, as though there were but one authority.

---

[6] *Presbyterian Council Minutes, General Assembly Translated Minutes,* 1926, p. 30.

The final action on this matter was taken in September, 1928, at the Assembly. A new Committee of Sixteen, composed of eleven Koreans and five missionaries, made a report on a revision of the 1922 Constitution, and, in connection with that, suggested that the missionaries should hereafter have only corresponding member privileges in the Church Courts, unless they brought their full membership Transfer Letters from their home lands. The Assembly was asked to vote on that question, and by an overwhelming vote put the new suggestion down. Apparently the members were satisfied to let the 1922 Constitution stand for those matters.

In ecclesiastical matters, then, there has come complete "devolution." The Church Courts are in supreme control. Since 1915, no missionary has been Moderator of the Assembly, with the exception of the one year of the Independence Movement, when a missionary was elected because it was too dangerous for a Korean to serve. Missionaries take part in the debates and in all of the activities of the Assembly and of the Presbyteries, just as the Korean pastors do, but, in the Assembly, they never number much more than about thirty in an Assembly of about two hundred delegates, and, in the Presbyteries, they seldom total over five per cent of the delegates. In the Minutes of the 1923 Assembly, there is a digest of the Committee appointments, showing missionary participation of that year. Of three hundred and fourteen possible offices or Committee appointments of the Assembly that year, just thirty-five were held by missionaries, only about ten of any importance. There were seventy-four pastors, seventy-four elders and thirty-one missionaries in attendance. Seven missionaries were not on any committee.

Since 1912, year by year, the number of Presbyteries has been growing by ones and twos from the original seven of that year to twenty today, two being in West and North Manchuria.

In some Mission fields, there has been pressure on the part of native Christians to be admitted as members of the Mission bodies. In Korea, they have never asked or desired such membership, because the Church and not the Mission has been the centre of authority.

Koreans in Japan Proper

We have noted how, in 1912, when the work for Koreans in Japan proper became a union work with the Methodists, the General Assembly, burdened with its new Mission in Shantung, asked the Missions to handle it for a time in their stead and ceased contributing to it. In 1923, great numbers of Koreans were crossing over to Japan, and settling near Osaka, Kobe, and Kioto, to work in the factories there. The numbers became so great that the South Kyungsang Presbytery overtured the General Assembly, asking that a pastor be sent to work among them. The Assembly heartily endorsed the project, but asked that Presbytery to take the lead in it themselves, and asked the other Presbyteries to send contributions to them directly. The Presbyteries were far too greatly burdened with their own work, however, and very little money actually came in. Kyungsang Presbytery sent a man over and maintained him there for five months, and then were unable to continue. The man himself secured private support and engaged in a little business to support himself, but, after a year or so, was forced to return home.

In 1925, the missionaries in Japan in that district offered to help to the extent of about one-third of the support of a man if the Committee in Korea would send one. A man was sent, and a big work opened up almost immediately in that district.

In 1927, it was found that great numbers of Koreans were settling in Kyushu, the southermost of Japan's four large islands, where they were working in the factories, but particularly in the numerous coal mines. The missionaries felt that this new development must be taken care of by the Korean churches directly, so six hundred and seventy-five dollars a year was asked of the General Assembly and three hundred and twenty-five dollars from the two Methodist Conferences for the sending of a third man to that work. Those bodies agreed to it, and the man was sent out. He now has four churches established and doing well.

In 1927, the Presbyterian Church of Canada, which had lost its field in northeast Korea to the United Church by the Church merger in their own country, responded to a call to send a man to superintend all of this work in Japan proper. He arrived in 1927 in the fall, and, in 1928, was joined by a single lady worker. They have pooled their resources with those of the agencies in Korea, and are working in co-operation with the union Committee there that formerly handled the work alone. They promise that other workers, as they may be needed, will be sent out from Canada. Self-support in Japan proper alongside the Japan Churches, who do not know the "New" way, has been and will be hard to carry out, but so far it has been strictly insisted upon as far as the directing Committee has been able to control it, all rents of churches and local expenses being paid by the Christians, their Helpers and other workers to be supported also as soon as any of them become connected with local groups. The three pastors sent over from Korea and all of the colporteurs and scout preachers sent out to cover large districts with a scattered population of Koreans will no doubt have to be more or less subsidized always, but all other workers must come under the Korea plan. There are about one thousand Korean Christians in Japan now, about three hundred of them being already baptized. There are twenty-seven churches there. There are four hundred thousand Koreans in Japan.

During the years 1925–7, a Korean pastor was maintained in Peking by the same union Committee, the man being supported one-third from Korea, one-half by the missionaries in Peking and the balance by the contributions of the Korean Christians in Peking. This man cared for the one thousand or so Koreans there. In Shanghai and Nanking, since 1926, pastors have been maintained among the Koreans there by the two northwest Presbyteries in Korea. In 1926, the General

Assembly created a Home Mission Board to take over all of this work for expatriated Koreans in these many places outside Korea, and they are now financing the work in the Vladivostock field and in Siberia and Quelpart.

Sunday School Work

We have spoken of the organization of the "Executive Committee for the Sunday School Association," formed in 1911, composed of thirteen members elected by the Missions and by the Korean Churches, but reporting to the Federal Council, which acted as the real Sunday School Association of Korea and a link with the World's Association. We have also mentioned the fact that at the Zurich Convention the World's Association promised a subsidy of two thousand dollars a year.

The greatest difficulty in this work was to secure some one to act as General Secretary. We noted in the previous period that a petition was sent to the World's Association, asking them to furnish a man to act as General Secretary for Korea. No one came. Then each Mission was in turn importuned to furnish a man, but all were short-handed and immediately began to make excuse. In 1913, each of the six Missions designated one man who was to give one-fourth of his time to this work, the six men to work together as a Committee, but that was not a great success.

Dr. J. G. Holdcroft, before he came to the field in 1909, was given some special training by the World's Association and asked particularly to push this work after he got to the field. From the time of his landing, he was most active in the work, though his Mission felt that it could not spare him wholly, and he felt that he did not want to take the whole of the burden. In 1920, the work had grown so that it was evident that someone must be put in charge, so, perforce, his Mission and he himself were compelled to give consent, and he became the General Secretary for all Korea. In 1919, the Northern Methodist Mission secured Mr. J. V. Lacy to give his full time to this work within their churches, and the Southern Methodist Mission employed a young American-trained Korean, Mr. Kim Choon Ok, in its field.

In the fall of 1920, the World's Sunday School Convention was held in the city of Tokio, and before and after that Convention, many of the delegates visited Korea. Plans were made for a great nation-wide campaign for Sunday Schools in 1921–2, and the World's Association promised to send an experienced worker from America to assist in the campaign. These plans were just getting under way when Dr. Holdcroft was invalided home, but Dr. W. N. Blair took charge, and carried the plans to a splendid completion.

In November of 1921, the first all-Korea Sunday School Convention was held in Seoul, with an attendance of nine hundred and ninety, who came from all denominations and from every corner of the country. Dr. J. V. Thompson, Secretary of the Northern Methodist Sunday School Board in America, was present, sent by the World's Association, and assisted greatly in the teaching. It was the first touch that the Korean leaders had had with world-wide Sunday School work, and it was a thrilling experience to many of them. Dr. Thompson remained in the country about six months after the Convention, and taught in twelve large regional Institutes also. The Korean leaders began to realize the possibilities of the movement as another method of evangelization parallel with those that they had already been carrying on. Fully as valuable as the stirring that the Koreans received was that received by the missionaries. Cut off from the world, many of them twenty years in Korea, it had been impossible for them to keep up with these movements in the homelands. This touch with the outside world started things moving rapidly.

In 1922, the old "Executive Committee" was changed and a new "Sunday School Association of Korea" was formed, consisting of thirteen members elected by the General Assembly, five by the Northern Methodist Conference and three from the Southern, two missionaries from each of the six Federated Missions, making thirty-three in all, or, with the addition of the two Secretaries and the Daily Vacation Bible School

Secretary, thirty-six. Since then, the Association has agreed to accept one delegate from each of the auxiliary societies in the Presbytery or Methodist Episcopal District fields, some minimum contribution to the central Association being required in order to validate the appointment.

The period 1922–3 was again a great year for Religious Education. That year, Rev. J. S. Armentraut, of the Sunday School Board of the Northern Presbyterian Church (U. S. A.), came out and gave six months as Dr. Thompson had done. In the fall, Dr. Holdcroft returned to the country and took up the full time work of General Secretary, and just a month later, Rev. James Chung, a Korean educated in America, came out to act as Assistant General Secretary. For the first time the Association was in a position to plan for consecutive, constructive work.

In 1923–4, Dr. W. T. Thompson, of Union Theological Seminary, Richmond, Virginia, gave time as the two previous visitors had done. In 1927, Miss Meme Brockway, of the Baptist Church (U. S. A.), specialist in work for children, came and gave several months. All of these visitors had a great influence upon the Korean Churches, giving them a vision of the possibilities of the Religious Education propaganda.

The second all-Korea Convention was held in Seoul in October, 1925, with an attendance of almost two thousand. A third Convention is planned for the fall of 1929, in Pyengyang, and fully four thousand are expected there, as that is the centre of the district where the largest churches in the country are, and it is estimated that half of the delegates may come from near there. The 1925 Convention was said to have been the "largest religious assembly ever held in Korea."

From the beginning of the work in the country, there have always been Sunday School lesson books. From about 1910, books on methods began to be published. Since 1921, this literature has been increasing in volume in geometrical progression. The Uniform Lessons of the International Series are still translated with adaptation for adults, but the Group

Graded method has again been adopted, and its lessons are being used for the Beginners', Primary, Junior and Intermediate Departments.

Teacher Training texts have been prepared on Child Psychology, Pedagogy, Organization, Bible, Leadership and Specialization, and diplomas are being awarded for study, the texts being mastered by the use of lists of one hundred questions on each. Examinations are given on the basis of these one hundred "thought questions," the papers all being sent to the Association office in Seoul for grading. Institutes of a week or more are being held in every Presbytery and Methodist Episcopal Conference District. The Association publishes one magazine on methods, in which it includes the lesson helps for teachers, and another magazine for children of a somewhat general character. About once a month, it sends out a Bulletin in English to keep the missionaries informed as to what is going on, and it also sends out a Bulletin to every Korean Church. About twenty of the best standard textbooks on Religious Education used in America are already in print in Korean, and more are being translated every year.

Since 1923, each summer, Daily Vacation Bible School work has been carried on all over the country. The 1928 enrolment was thirty-four thousand seven hundred and sixty-nine, with two thousand six hundred and thirty-eight teachers, all serving without remuneration. The Association is pressing now the matter of Weekday Bible Schools, especially in the many communities where there are no Government schools, and where the local churches are unable to finance the parochial schools. Books for both of these movements have been published or are in the process of creation, and the future of the movement is hopeful.

In all of these activities, the National Presbyterian Church has had its full two-thirds share, since it represents two-thirds of the total Protestant constituency in the country. The General Secretary, Dr. Holdcroft, is loaned to the work by the Northern Presbyterian Mission, which continues to pay his salary. Mr. James Chung is also a Presbyterian.

The first Sunday School Committee appointed in the Presbyterian Church of Korea was set up in the All-Korea Presbytery in 1911. From that time, there have always been committees in all of the Presbyteries and in the General Assembly, and they have been increasingly active. In 1925, the Assembly's Committee changed its name to "Committee on Religious Education," and began to take direct cognizance of the Christian Endeavour and Scout work, and the Daily Vacation Bible School and Weekday Bible School work, and every other form of teaching in the Church, including the Bible Classes. In 1927, it appointed one of the missionaries to serve as General Secretary for the whole Presbyterian Religious Education work, that person to work under Dr. Holdcroft, but to represent the Presbyterian work as a unit.

In 1922, the Presbyterian Theological Seminary began to press Religious Education courses, and it now gives undergraduate courses in Psychology, Principles of Religious Education, Pedagogy, Organization of Religious Education, Psychology of Religion, Work for Young People, and courses in Christian Social Service, and in Sociology. In addition, beginning in 1923, it has offered annually one month of intensive residence work wholly in Religious Education, with four twenty-hour subjects each year and a rounded out course of five years, leading to a special diploma. Ten men graduated from this course in 1927.

Some idea of the size of the Sunday School movement may be gathered from the figures of one community. On June 9, 1928, the writer went with a visitor to see the Sunday Schools of the city of Pyengyang, in North Korea. In the West Gate Sunday School that morning, there were one thousand six hundred and sixty-nine present; in the Central Church, there were one thousand four hundred and twenty-four; in the Third, Fourth and South Gate Churches, there were over nine hundred each; in the Yun Hwa Dong Church, there were eight hundred and eight, and in the Sinamni Church, four hundred and fifty. There are in all twelve Presbyterian Churches in that city, just one of the cities of the country. There are over two hundred thousand pupils in Sunday School every week in all Korea.

The Nevius Principles have been well maintained in all of this special work. There are six men drawing salary now as full time workers of the Sunday School Association; Dr. Holdcroft, the General Secretary, and Mr. Chung, the Assistant General Secretary; one full time translator of Sunday School lessons, one man who spends half a year translating the Daily Vacation Bible School literature, and half in promotion work, and the two office men. One of these last men manages the two magazines and about earns his own support in connection with them. Towards the salaries of these six men and to the other expenses of the Association, the Korean Churches are now contributing directly six hundred yen (three hundred dollars) a year, and every year they make a small increase.

Each of the twenty Presbyteries has one trained man who is acting as Sunday School Secretary within its borders. Two are full time Secretaries paid by the churches, and others pastors who give their services. These items represent expenditure by the Christians. From twenty to fifty central Sunday School Institutes are held every year in every part of the country. The Sunday School Association offers to pay, if necessary, the railway fare only of one teacher for each of these Institutes, but the local people provide his entertainment, and the local people also pay for all teachers in full after the first. The total of these items in a year is not small. All delegates who attend the Institutes and Conventions pay all of their own expenses, and their share of the general expense of the meeting place and light and heating. All books on Religious Education and all of the Sunday School lesson books are sold at normal book prices, bringing in quite a profit for the central Association. The General Assembly and the Conferences pay the travel expense and board of their delegates to the annual meeting of the Association.

The total expenditure of the Christians for all of the abovementioned objects runs into tens of thousands of dollars annually. From America, for all purposes outside of Dr. Holdcroft's maintenance, the Association received three thousand five hundred dollars gold.

The whole Church is eagerly pushing every form of Religious Education work that is suggested, so we have self-propagation there. Although thirty-six members are eligible to attend the Association meetings, only six or seven of the missionaries are ever present, so we have self-government.

Medical Work

All through this discussion, we have said little about medical work. This was not because it was considered unimportant. It was a physician who opened Korea to the Gospel, and, again and again, in the inland Stations particularly, it has been the doctor who has broken trail for the evangelist and disarmed prejudice in those communities.

It has been the fixed policy of the Presbyterian Missions not to open up new Stations until they could send in two evangelists and a doctor. In nearly every case, this ideal has been realized, even at the expense of locating the Stations at relatively long distances from one another.

In addition to the ordinary hospitals in each of the twenty-three Presbyterian Stations, there has been developed in Seoul the Great Severance Union Hospital and Medical College, of which any large city in America might be proud. It is a union institution, but its entire plant and most of its equipment has been furnished by the Presbyterians. It has beds for some two hundred and fifty patients, and has a Faculty of about twenty-five American, British, Korean and Japanese doctors. It does every sort of medical and surgical work, and has a department for making eyeglasses of every sort and manufacturing pharmacy department. It graduated its first class of medical students in 1907.

Many of the young doctors have made conspicuous records in their profession. Dr. Hong, after graduating, took post-graduate work in eye diseases in America, and is now the outstanding eye specialist in Korea. Dr. K. S. Oh, likewise, is a skilled specialist in skin diseases, and Dean of the Faculty. Drs.

P. H. Shin, M. U. Koh and Y. S. Lee are all specialists in surgery, and, during 1924, performed about four hundred surgical operations, some of them upon foreign patients. Dr. Kang, of the Pyengyang hospital, is well known as a specialist in eye, ear, and throat work. There are other strong men in many of the Mission hospitals.

The work for lepers has continued growing. There are supposed to be twenty thousand lepers in all the country, almost all of them in the southern districts. The Government has an asylum on an island near Mokpo, but the greater part of the lepers that are being helped at all are in the three Presbyterian hospitals at Fusan, Taiku, and on an island near Soonchun. In each of these colonies, there are about six hundred inmates. The cost of the work, outside of the doctors' support, is provided by the " Mission to Lepers in India and the East."

In all of this medical work, the Nevius Principle of self-support has been observed as far as possible. The lepers work at farming to help support themselves, and about half of the total support of those under treatment has been provided in that way. The Government recently recognized the work of the Missions in this line by giving a grant equal to about five cents per day for each patient under treatment. In the regular hospitals, about half of the patients are treated free, or for a nominal payment. The others are expected to pay for the service rendered, and do so. The income from the hospitals is given in the Federal Council figures in the Appendices.

Schools

The first modern schools in Korea were nearly all Mission schools. One of the first suggestions made by the missionaries and Helpers to new churches has always been that they establish a local school. Until 1900, most of these schools were of the type of the old-fashioned Chinese character room, with the children sitting on the floor, with little equipment beyond a few dog-eared books and a small painted blackboard or two.

After 1900, things took a turn sharply for the better, and the schools were fitted with the best that their poverty-stricken churches could afford to give them. There was quite a rage for education of every type, and so-called "academies" were established everywhere, twenty-five being shown for the whole Church in 1912.

After 1912, and particularly after the Independence Movement in 1919, this urge for a modern education became intense, and people were willing to sacrifice almost anything in order that their children might be given at least a little of this thing. Hundreds of students went abroad to China or Japan or America. The Government has been gradually extending its school system, and, at the end of 1925, the total number of schools in the land was two thousand five hundred and forty, and of pupils five hundred and seventy-five thousand three hundred and twenty-two.[7] Of course, in a population of nineteen million fifteen thousand five hundred and twenty-six, this means that about one child in ten has an opportunity for an education, even now.

When the Japanese seized the country, in 1910, they started in to regulate education along with everything else. Inspectors appeared at every corner and minimum conditions for schools were announced by the Government. The Government began putting in modern schools in the provincial capitols and in other large centres. They began to make it very difficult for any sort of private school to exist at all. In 1915, they issued a decree that from 1925 on, every school in the country must be wholly taught in the Japanese language, and that all Christian schools must at that time cease to teach religion in any form, and that they must not have any religious exercises as a part of the school. It was the same stress now being put upon the churches in China, India, Persia, Turkey, and elsewhere. Although 1925 was set for enforcing this programme, pressure to bring it about began immediately. The Mission bodies discussed the matter and decided unitedly to wait until the last day of grace given, in the hope that something might happen that would open the way for religious teaching permanently.

---

[7] *Annual Report, Government General of Chosen,* 1924-6, p. 99.

The Government was approached and asked to state its requirements clearly, and it answered that it could not permit the schools to use their buildings for religious teaching at any time of the day, even before or after the hours of the secular teaching. They said that the schools were at liberty to erect chapels near by, off the school grounds, and have the teachers and pupils go there for religious exercises, if they desired, but that religion must be taken wholly out of the schools and not considered as a part of them, in any way.

As the schools did not immediately yield, heavy pressure began to be applied to them. Their graduates were refused all Government positions, even the lowest. Even the college graduates were not given certificates as teachers. Still the Missions held to their position. The pressure grew stronger and, suddenly, two of the Federated Missions surrendered and made their schools a part of the secular system of the Government. As a matter of favour, on the part of the officials, they were allowed to go on with their religious exercises much as before, although the law stated clearly that it was not permissible. The Presbyterian bodies unitedly held steadily on, making the best of a hard situation. The schools that had surrendered boomed, and students flocked to their doors while the Presbyterian schools by so much suffered. The Presbyterians believed that it was morally wrong to accept registration under a law which did not allow religious teaching and then go on teaching under the temporary permission of the local officials, and they further believed that, once all of the schools were registered, all of those temporary permissions would be decisively rescinded.

The provisions for a higher grade of equipment and for better qualified teachers no one questioned. As far as it was financially possible to do so, the schools all worked in that direction. No objection was made to the demand that all of the subjects be taught in the Japanese language. In the matter of religion, the Church felt that it could not yield.

Then came the Independence Movement with its consequent upsetting of the officials' ideas about the Koreans. The new group of officials, after the war was over, definitely sought the co-operation of the missionaries, and the first suggestion offered to them was for a change of policy in the matter of the Christian schools. Many of the lower officials, the very same men who had set the original school programmes, were still a part of the Government, and they disliked very much to reverse their actions. The missionary body, however, kept pressing for it, and, in 1922, to the delight of everyone, the Boys' Academy in Seoul of the Northern Mission was "designated" as "equal to the Government schools," and given a permit to teach religion as an honoured part of the curriculum as long as it also taught the Government secular courses and maintained the Government standards.

Hope sprang up throughout the Church, and all of the other academies got ready for their "designation." Those hopes were doomed to disappointment, however, for, try as they might, not one single school could get through the line thereafter. Other private academies with not half of the equipment or Faculty, but without religious teaching, all received their "designations" *cum laude.* It was privately intimated by the officials on several occasions that the Christian schools' lack of equipment and staff would cease at once to be a serious obstacle if religion were taken from the curriculum, but publicly on all occasions they said that it was lack of these various things that made it impossible to "designate" the schools.

The Korean Presbyterians felt keenly the situation, since it debarred their sons from all Government positions or any access to the higher educational institutions of Korea or Japan. Some got restive and began sending their children to the schools of those Missions which had surrendered, or to the Government schools. The missionaries tried to make them see that the struggle was one for religious liberty, and that it was worth while to endure anything to secure that for posterity. The Constitution of the Japanese Empire guarantees religious liberty. The local officials were denying them that.

Slowly the qualifications of the schools were bettered. Gradually the ideas of the officials became less set. In June of 1928, the second school, the Boys' Academy in Pyengyang, of the Northern Mission, was designated. The original programme of the Missions involved having academies for boys and for girls in practically all of the twenty-three Stations. The demands of the Government for better equipment and staff made this programme impossible. Those demands had already crushed the life out of most of the academies which were supported wholly by the Korean churches. Those remaining maintained a tenuous hold upon existence. Combinations necessarily became the order of the day. The Northern Mission cut its programme to four high schools for boys and four for girls. The Southern Mission decided to have but one for boys and one for girls, with several two-year schools as feeders. The Australians and Canadians did something similar. In each Mission, it was decided to press for "designation" for but one school at a time.

In Pyengyang city, Chairyung, Songjin, Kangkei and Wonsan there are still large academies supported by the Korean Church. They, too, have been under pressure to drop religious teaching, but have held on bravely. With hope of designation, they too, will improve their equipment and staff.

The primary schools have, from the beginning, been supported by the local congregations. Only two primary schools of the two hundred and thirty-three under the Northern Mission receive any subsidy at all, the one in Kangkei and the one in Chungju, where missionaries live and where there are few other local institutions of any other kind.

These primary schools vary in their quality from old-fashioned Chinese character, "Keulpang" schools up to modern, equipped, Government-approved institutions. The 1927 statistics shows five hundred and thirty-three of them for all the country, with nearly twenty-two thousand pupils. In most of the Stations, the Academy staff helps to supervise the primary schools. In some places, a travelling inspector is employed.

The academies have always been about two-thirds self-supporting, although that status has been difficult to maintain since the Government has been insisting upon such high standards. The maximum subsidy given to any of the academies is six thousand dollars a year. "There are few schools in America that do not require endowments, receipts or some other income besides that which the parents and pupils can furnish."[8]

The schools of the Korean Church differ in one particular from those of some Mission fields, in that they are avowedly for the "nurture of the children of the Church and not primarily an evangelizing agency." Non-Christian children are accepted, but the Church has never been able to educate all of its own children, and has had no need of using the schools to reach outside adults through the children. In most of the schools, all of the children are Christians, or, at least, the parents put nothing in their way of becoming such. Everyone attends the religious exercises as a matter of course without objection.[9]

Kindergarten work is a later development in education in Korea, since it was not necessary as an agency to open closed doors, and all of the energies of the Church and of the missionaries were absorbed in the work for the older believers. It is rapidly coming into its own today, however, and there are already one hundred and three Presbyterian kindergartens with forty-four hundred pupils enrolled. The Girls' Academy in Pyengyang is conducting a special department for kindergarten teachers, and every graduate has the choice of many places on the day that she graduates. The churches, too, are intensely interested in the matter. We have already mentioned the forty-five thousand dollar gift made by one of the Elders in Pyengyang to found a central kindergarten and endow it. A woman in the West Gate Church has also just given two thousand dollars to found a kindergarten there.

---

[8] R. E. Speer, *Report of a Visit*, 1922, p. 50 f.

[9] *Digest of the Presbyterian Church*, p. 221; Biard in *China Journal Sunday School Association*, 1927, p. 916.

Evangelism

Every form of evangelism found in all of the previous periods is still continuing, and being pushed vigorously. In addition, recently, in Seoul and Pyengyang, street chapels to be used in the evenings have been opened, and are having great success.

Until about 1920, all Korea at night was as dark as a mine pit, the dim, smoky little lights hung up by occasional householders at the order of the police, doing little more than make the darkness visible. Everyone travelling around at night carried his own hand lantern, or risked tumbling off into the ditches. Since 1920, electric lights have been installed in all of the largest cities, with movies and restaurants where the Korean " geisha " girls do all that they can to entice young men to destruction.

In 1924, Mr. Stokes, of the Southern Methodist Mission in Seoul, opened a street chapel in the centre of that city, upstairs in a building, and, in one year, he received the names and addresses of about three thousand people who professed to have been converted in the meetings. In November, 1928, a similar chapel was opened in Pyengyang by the Presbyterians, with meetings carried on by the students of the college and theological seminary. Recent letters say that, in the first three months there, fully one thousand have given in their names as inquirers and that another chapel is being planned in another part of the city.

In a three weeks' revival held in the city of Pyengyang, in September, 1928, over two thousand inquirers were received and are now under instruction. More than four hundred Christian students of the city, under the influence of the revival, have organized themselves into fifteen preaching bands for the evangelizing of their fellow-students in the non-Christian schools of the city.

Union and Co-operation

We have repeatedly mentioned movements towards union and co-operation, the sort of thing that Dr. Nevius so strongly favoured. Possibly a summary of the *status quo* in this matter may be useful.

1. First in importance come the union Councils.

a. Among these, the General Assembly itself, including as it does all of the converts of the four Presbyterian Missions in one organically combined Church, is the most outstanding.

b. Next might be mentioned the Presbyterian Council, composed of all of the missionaries of the four Presbyterian Missions only. Since 1907, it has continued to meet for certain matters which concerned the Missions only and not the General Assembly, *e. g.*, the publishing of the hymnbooks, the Korean dictionary, the control of the Theological Seminary, the standardizing of the academy courses, the direction of the colleges, etc.

c. Next we might mention the Federal Council, composed of all of the missionaries of the Methodist and Presbyterian Missions, plus the delegates of the Young Men's Christian Association, Bible Society and the Christian Literature Society. It is this body which represents most clearly the combined opinion of the missionary forces of the country, and has on many occasions approached the Government to secure concessions for the Christian movement.

d. The National Christian Council. This was founded in 1923, first as a " Federal Council of the Korean Churches." In 1927, it became a more inclusive body, taking in also members of the Missions. It has taken over a number of duties formerly discharged by the Federal Council, *e. g.*, the control of the work for Koreans in Japan and for Chinese in Korea. It employs one evangelist who works in all of the churches, his salary being provided by an endowment. As yet, its powers are limited, but it looks forward to becoming the central body of the Christian movement in Korea, and perhaps in time will assume all of the powers and duties of the Federal Council. It selected the six delegates who attended the Jerusalem meeting of the International Missionary Council in 1928.

2. Next we might mention various union " movements " that are of importance.

a. The biggest movement was that for territorial division between the six Federated Missions, consummated in 1909. The movement has continued in connection with the Mission work of the various churches in Manchuria and Siberia, the fields there being pretty well demarcated, except where the Southern Methodist Church came into the territory of the Canadian Mission in North Manchuria.

b. The whole Religious Education movement is union in all of its phases, and working well in every way.

c. The Methodist Missions have pushed the Epworth League work, and the Presbyterians the Christian Endeavour work. These two organizations work together in great harmony, and have a union advisory organization. The Christian Endeavour work is managed by Mr. Wallace Anderson, of Seoul. The Society publishes a magazine which is quite widely read by young people in all denominations.

3. Union Institutions.

a. The Christian Literature Society. This was founded in 1890 under the name of " Tract Society." It works in close affiliation with the Missions and the Federal Council, but has an organization of its own. Practically every Protestant missionary in the country, except the Seventh Day Adventists, is a member of the Society, and all of its directors are missionaries. The six Missions combine to pay the salary of the manager, and three Missions also lend one man each to serve on the Editorial Board as full time work. The Society handles practically all of the literature used by the Federated Missions and churches, and has upon its lists at all times about six hundred titles of books in Korean which it publishes, or handles for the Missions, and, besides, it imports and handles large stocks of Japanese, Chinese and English books. It publishes the union hymnbook, the one union church newspaper, all of the Sunday School literature (the manuscript is provided by the Association), the *Korea Mission Field* magazine in English, and usually several other magazines in Korean. It has a staff of five missionaries for management and editorial work, and about twenty-five Koreans as bookkeepers, shipping men and office men, besides its colporteurs. It deals wholesale with all of the bookstores in the country, and follows the Nevius rules by selling all of its books, instead of giving them away.

b. The Young Men's Christian Association and Young Women's Christian Association are, of course, union institutions. The latter was started less than ten years ago, and is doing quite a work in the girls' academies throughout the country. It has had several very successful summer conferences, and is doing much to help the educated girls to find themselves in the new conditions of the life of today, so different from what it was twenty years ago. The International Young Men's Christian Association maintains about five foreign Secretaries in the country most of the time, and they have a very large plant in Seoul with many sorts of vocational training and night school work. They also have a promising Scout work for boys. The Korean National Young Men's Christian Association works in close fellowship with the International Secretaries. It has its own officers, and has small branch buildings in seven or eight places in the country, is promoting education on economic questions and aspires to work within the country churches, using their equipment but directing the young men and boys to suit itself.

c. The Bible Society.

This work is entirely union, as described in Chapter V, the members of the Committee being elected by the various Missions.

d. The following union schools are conducted:

1. The Chosen Christian College (Methodist Episcopal North and South, Presbyterian North and United Church of Canada).

2. Union Christian College, Pyengyang (all four Presbyterian Missions).

3. Severance Union Medical College (all six of the Federated Missions, the Seventh Day Adventists and English Episcopals).

4. Methodist Theological Seminary, Seoul (the two Conferences).

5. Presbyterian Theological Seminary, Pyengyang (all four Presbyterian Missions and the General Assembly).

6. Pierson Memorial Bible Institute, Seoul (Methodist Episcopal Missions North and South, Presbyterian North and United Church of Canada).

e. Union Hospitals.

The Seoul Severance Hospital and the hospital in Pyengyang are union, the latter of the Presbyterian North and the Methodist Northern Missions. The doctors have a Medical Association that meets twice a year for scientific discussions. The Nurses' Association meets at the same time.

Bible Class System

We have already mentioned the Bible Class system, but perhaps a complete description of it as it is today may be of value. Humanly speaking, the missionaries all believe that the greatest "secret" of the great growth of the Church has been this Bible Class system. The graph presented herewith will perhaps give a better idea of it than a long description, since it has already been described above.

As the sketch shows, there are, first of all, Classes for men and separately for women in practically every Church in the country, once and possibly twice every year. Next there are the Station mass Classes, where all of the people of a province gather. These are the Classes that have had as high as eighteen hundred enrolled. In January, 1928, there was a Class for men with thirteen hundred enrolled,[10] and a few days later one for women with eight hundred. (See pictures herewith.) Then there are the officers' Classes or workers' Classes. In Pyengyang territory there are four hundred and fourteen country churches. To secure women to teach that many women's Classes, each year invitations are sent out to every woman in the province competent to teach a Class. They come in the first two weeks in October, and study from printed syllabi, the same that they will later use in teaching in the country. At the end of the Class, they are assigned one, two or more Classes in the country to teach. They do this preparation all at their own charges, and go out to the country Classes without any remuneration except their entertainment while there. In coming and going to and from their homes, and then to the country, they often have to walk a total of twenty to fifty miles.

Next in order come the Bible Institutes. The men have a course lasting six weeks each year, and running six years; the women study ten weeks each year, and graduate in five years. Each Institute has a month postgraduate course each year.

Above the Institutes, are the Theological Seminary for men and the Higher Bible School for women, each with its postgraduate work.

Supplementing these is the Bible Correspondence Course conducted by Dr. Swallen, which, in 1926, had three thousand and sixty-four pupils enrolled in it. This Course is purely exposition of the Bible text, or rather a plan to secure mastery of the text itself. There is very little of interpretation or exposition. Lists of questions on each of the books are printed and sent out. The pupil writes the answers and sends them in, and they are corrected and returned. He studies them for a while and then asks for an examination before some responsible person upon the given book. The examination papers are also sent to Dr. Swallen, and marked. There are twelve sections of the New Testament and twenty of the Old. Already sixty-five people have graduated from the whole course, two thousand and thirty-eight have passed one section and eight hundred and seventy-four have completed two each.[11]

In the men's Classes, all of the missionaries take part, and

---

[10] R. E. Speer, *Are Foreign Missions Done For?* p. 32.

[11] *Christian Movement in the Japanese Empire,* 1926, p. 319.

the salaried pastors and Helpers, but far the greater number of the Classes are taught by volunteer workers, elders and Leaders, who lay aside their business to prepare for and teach the Classes.

The sketch of the Sunday School Institutes and Conventions explains itself.

Economic Life of the People

Dr. Nevius says little in his book about the economic life of the people, but, in his actual experience, he did more for the people of North China than almost any other missionary of his time, introducing the fruit culture which has become such an industry throughout the province.

The Presbyterian Church of Korea has always believed that its first ministry was to the souls of the people, and that men should "seek first the Kingdom of God and His righteousness," knowing that all of these other things would be added. The Church has not, however, been indifferent to the ordinary life of the people.

First of all, the Church has set its face, from the day that it was founded, against intoxicating liquors, and has helped and encouraged its people to have nothing to do with them. This has done much for their economic welfare. The Church has never taken any direct action against the use of tobacco except in the cases of the pastors and elders, but it has discouraged it, and thereby helped in saving from that waste.

Well-to-do Christians have quite generally given special consideration to Christians in the letting out of their lands to renters, though the Church as an organization has never taken any action on the matter.

The poor have been cared for largely by private gifts or directly in the homes of the Christians. The Christmas offerings are nearly always used for the poor, and there are other offerings for the same purpose during the year. There are orphan asylums conducted by Presbyterian individuals in Seoul and Pyengyang, and Homes for Old People in Pyengyang and Syenchun. There was a School for Blind Boys in Pyengyang for many years. We have mentioned the homes for lepers.

Various churches and groups of churches have at times tried to set up agencies for giving work to the poor, as, for example, the tailoring establishment in Seoul after the great revival of 1922, and the similar organization conducted by the Central Church of Pyengyang. Most of these projects have failed because of the marketing problem, and through the lack of someone to put in charge who had the experience properly to manage them. A rubber shoe factory owned by a group of Christians in Pyengyang is doing well.

Practically all of the Church academies in the country have had work departments where the students have learned to use their hands, the girls usually on embroidery and general sewing, and the boys on a dozen different things. In the Taiku Boys' School, they have worked at carpenter work, tile and brick making, and the like. In Seoul, they had stocking weaving, basket and matting making,. In Syenchun, they engaged in farming and carpenter work. In Pyengyang, they have had iron work of every kind, including the making of church bells, woodwork of every sort, including the making of office furniture, rattan furniture making, cement work, and more recently fruit culture and dairy work.

In practically all of these towns, some of the boys have graduated and gone out into regular businesses based upon the things which they had learned in the school. In the Pyengyang district, there are a dozen such men running iron shops or carpenter shops as a business. The school work department does not compete with these men. It gives them the field and takes up other lines. Several companies have started making cheap bells for churches, so the work department of the academy and college is now confining itself to the more expensive kind, leaving the cheaper field to the private companies.

Five years ago all of the hundreds of acres of apple trees in North Korea were dying with some form of blight on the branches. Mr. Lutz, the agriculturalist of the Pyengyang college, invented a method which would cure the blight, and then called in group after group of the apple growers, holding "Classes" with them like the Bible Classes, partly Bible teaching, partly fruit-growing theory, with actual demonstrations of the cures upon the trees in the Mission compound. He stopped the blight and added millions to the wealth of Korea thereby. Apple growing is now becoming a great industry, and new orchards are being planted everywhere.

Seven years ago, when Mr. Lutz came to Korea, he brought in his trunk a handful of the seed of hull-less oats which he had developed while in the agricultural school. He planted it and saved all of the seed. The next year he did the same. The third year he had enough seed to give out to a few farmers, asking them to plant it and promising to buy all of their crop at a fixed price. The oats yield food values nearly thirty per cent more than any other dry field crop raised in Korea, but the Koreans have not yet learned how to use it.

The third year Mr. Lutz began to make rolled oats for the community, using a discarded washing wringer to roll the oats, with an academy boy to turn it. The fourth year his farmers turned in about twenty tons of the grain, and the iron shops of the academy had to make him some iron rollers to work up his product. The marketing problem then became acute, but, by advertising, he disposed of the whole crop in North China, Korea and Japan. He is hoping now that he may soon arrange with some Korean company to take over the whole project and conduct it as a commercial undertaking.

The same school, through its chemical department, has developed a very good fountain pen ink, which is being sold on the market by a private company. Soap also, for laundry purposes, has been developed, and is being handled. Koreans have millions of cows which they use for draft animals and for carrying of loads on their backs, but they do not milk them. They did not, until quite recent years, know the uses of milk. They are beginning now to use canned milk for babies. The Japanese use milk almost as freely as Americans do. The

Pyengyang school is making plans to start a dairy department, where all of the students will learn at least a little about the care of milch cows and of the milk itself and its companion products.

Just at present the department is doing a great deal of soil analysis and encouraging the farmers to improve their lands with alfalfa and sweet clover.

The policy of all of these schools has been to help someone to learn some of these things and then to turn them over to that person and leave the field to them.

In Pyengyang city, Miss Doriss has an interesting work along social lines, a school for deserted wives and widows and other grown women who have had no education and have not learned any means of livelihood. The course is about two years, and the women are taught Bible and the common school branches. In addition, they are taught carpet weaving, rug making, mattress making, and they make many other small articles for sale, such as slippers, shopping bags, etc. The school has been a haven for many women, who have achieved new courage and hope there and have gone out to live useful lives as Christians. Its enrolment is limited to about one hundred for financial reasons, and its waiting list is long.

There was no white slave traffic in the country before the Japanese came, and no licensed quarter in the cities. That horrible system has been introduced since 1910, and is steadily extending itself everywhere. To give a ray of hope to the poor women in the business, the Missions of the country persuaded the Salvation Army to open a Refuge Home in 1926, the cost of conducting it to be pro rated among the Missions.[13]

The Actual Status of Self-Support Today

We do not have at hand the full figures of all of the moneys spent in Korea by the various Missions, but those of the Northern Mission are printed in detail in their Minutes just as they are to be disbursed each year, and they may be of interest, since that Mission is connected with two-thirds of the congregations of the Korean Church.

---

[13] *Federal Council Minutes,* 1926, p. 33.

In the 1927 Minutes of that Mission (p. 71), the total to be expended in 1928, apart from the salaries of the missionaries, is given as one hundred and forty-two thousand two hundred and sixty yen (seventy-one thousand one hundred and thirty dollars). By the distribution given (p. 72), we see that thirty-one thousand one hundred and eighty-nine dollars of that was to go at once to the four academies for boys and four for girls to maintain the extremely high standard forced by the Government. Three thousand six hundred and twenty-five dollars more was set aside for the other higher schools, three thousand six hundred dollars for Government taxes, two thousand five hundred dollars for the medical and dental care of the missionaries and their children, three thousand six hundred and twenty-five dollars for the upkeep and repair of the dwellings of the missionaries and the various institutional buildings owned by the Board. One thousand eight hundred and nine dollars was set aside for union projects, such as the Christian Literature Society, the work for Koreans in Japan and for Chinese in Korea, and the Mission's share of the expense of the various Councils.

Two thousand nine hundred and thirteen dollars was set aside for Mission meetings and other administrative expenses on the field, and four thousand five hundred and eighty-seven dollars for all of the medical work for Koreans in the eight hospitals. Deducting these items, we have seventeen thousand three hundred and eighty-two dollars to cover all of the rest of the expenses in connection with the work of the one hundred and sixty members of the Mission. This amount is used first to cover all of the cost of the Mission's literary work and the salaries of the translating assistants; next to cover the cost of all of the personal Helpers who work as immediate assistants of the field missionaries in whatever they may be doing; then all of the cost of the eight Bible Institutes for men and eight for women (outside of what the Koreans pay); then the cost of the itinerating of the sixty or so members who travel among the churches;

lastly all of the emergency items that arise in so large a work. After all of these items were paid, the balance was available for subsidies in the churches. How much that balance was may easily be imagined. These figures are in print, and can easily be verified by any one.

Comparison with Other Fields

This Northern Presbyterian Board in America is carrying on Mission work today in twenty-five Mission fields—in Japan, China, the Philippines, Siam, Laos, India, Persia, Syria, West Africa, Mexico, Central and South America. Although Korea is one of the youngest of the fields of this Board, forty per cent of all of the churches in the twenty-five fields are in Korea, forty per cent of the ordained pastors, twenty-eight per cent of the communicants, thirty-seven per cent of the Sunday School pupils, seventeen per cent of the day schools, and twenty per cent of the pupils, and eighty-seven per cent of the self-supporting churches. Korea receives from that Board just seven and six-tenths per cent of the total of its disbursements in the twenty-five fields, and uses but one and thirty-three one-hundredths per cent of what it receives in the direct work of the native Church. No other Mission under that Board consistently follows the Nevius plan.[18]

A Test of the Church's Use of the Methods

A friend recently suggested a test of the consistency with which the Korean Church is using the Nevius methods in its own developing work. He asked if, in the Home and Foreign work of the Korean Church itself there had been any breakdown in the matter of the Principles. The following facts will speak for themselves,—

The work in West Manchuria began tentatively in 1902, and vigorously in 1910, and, at one time, the Presbyteries in north-west Korea were supporting as many as ten men in that field. That territory now has a separate Presbytery organization and has about one hundred and twenty churches, of which twenty-four are "organized," *i. e.,* have Elders. There are two thousand seven hundred and sixty-three communicants in that field, who paid in contributions for all causes two thousand three hundred and fifty dollars last year. Only two or three men are now supported there from the Church within Korea, and those only to work in the vast unevangelized districts over there. When the writer visited that field in 1923 and helped to teach a Class in the Mission Station at Hingking, one hundred miles east of Mukden, the men of the Class brought him about seventy-five dollars gold and asked him to carry it back into Korea with him and give it to the Treasurer of the Foreign Board of the Korean Church to help pay the cost of the Foreign Mission work for the Chinese in Shantung, China.

---

[18] *Report of Northern Presbyterian Board to Its Assembly,* 1927, p. 261.

The work in Quelpart Island was begun in 1907 as a purely subsidized project, a "foreign" missionary being sent out to open the field. The next year a woman worker was sent also, paid by the women of Pyengyang city. That work has now been merged with the southwest Presbytery of Chulla, and no separate statistics are available, but there are three workers on the island now, and about a dozen churches, and the work is almost self-supporting, only three hundred and twenty-five dollars a year going to it from the Korean Home Board.[14]

The work in the Vladivostock territory was begun in 1909 under full subsidy. There are fifty-five churches there now, and the work is entirely self-supporting, except for six hundred dollars sent each year by the Home Board.[15]

The Korean missionaries in Shantung among the Chinese are maintained by the Korean Foreign Board, and probably will be as long as they are there as "foreign" missionaries, but they went out with orders to establish the Nevius Principles in the Church there, and in the first years, they certainly did so. There are rumours that recently they have slackened up in this matter, and it is being investigated. At the various Assembly meetings, furloughed Korean missionaries from there have repeatedly reported Bible Classes held upon the purely self-support basis, volunteer preaching over large districts by the believers, and other similar items.

---

[14] *English General Assembly Minutes,* 1926, p. 36.
[15] *Ibid.*

The following quotations seem to be the only ones available in recent reports, but they are somewhat reassuring: " Last winter, in Laiyang and Chungmeuk districts (Shantung), eight churches observed Thanksgiving Day and contributed eighty dollars Mex. for the Foreign Mission work of the Korean General Assembly." "At Sayopek, one-fifth of the cost of the rent of the newly starting chapel and the entire expense of renovating it was raised by the Christians." " In South Laiyang, two hundred and sixty yen was raised and a belfry built." [16]

There were six hundred and fifty-two Chinese communicants there that year (1926) and a total adherentage of eight hundred and twenty-three. The total contributions of the Church that year amounted to two thousand one hundred and thirty-six dollars and thirty cents Mex.[17] In 1927, in spite of the wars and the chaotic conditions in Shantung generally, the total receipts were two thousand two hundred and thirty-six dollars Mex.[18]

During the last few years, in the Taiku field in the southeast and in several other parts of the country, an effort has been made to start new churches by colonization, by sending an active Christian family into the town where there were no Christians and giving them a year in which to establish a congregation, secure a permanent building for a church and buy a church bell. (Bells are essential in this land, as few people have watches or clocks.)

In the territory presided over by the writer in Korea, where there are twenty-four churches in a field about twenty-five miles square, during the last five years, five churches have been founded in this way, and at the present time there are three such families colonized into new villages, supported entirely by the Christians. In every case so far, at the end of a year or, at most, two years, the colonized family has moved on, the local

---

[16] *Presbyterian Council Minutes, English Assembly Minutes,* 1925, p. 57.
[17] *Korean Assembly Minutes,* 1925, p. 64.
[18] *Korean Assembly Minutes,* 1927, p. 68.

Christians have continued their weekly services in the church, the church has been added to the circuit of the nearest Helper, and the new group has begun to pay regularly to the circuit Helper's salary.

During these years of which we have been studying (1884–1929), while these things have been happening in Korea, the Missions in China, Manchuria and Japan, working by admittedly different methods, have had relatively no such success as has come to the Church of Korea. Other churches in Korea have followed other methods, and have not had such outstanding results. Some have followed the Nevius methods partly and have had partial rewards.

A Brief Picture of the Church of Today

We have been speaking a great deal of the ecclesiastical machinery of the Church, of the various steps in its progress, of statistics and of that sort of data, and have spent much time in analyzing and classifying. There is danger in that sort of a study that one miss the real vital Church itself and lay hold only of the husk of it. It is quite possible in a search like this to be " unable to see the forest on account of the trees." Perhaps a brief picture of the Church as it is may be helpful in closing this part of the discussion.

The city of Pyengyang, in the northwest part of the country, has been called the " capitol of Christianity " in the country, as Seoul, in the centre, is the political capitol. In the city of Pyengyang, which has a population of about one hundred thousand, there are eighteen churches, twelve Presbyterian and six Methodist, not to mention one Episcopal, one " Holiness," and one Salvation Army. Of those eighteen churches, five of the Presbyterian and one of the Methodist have regular congregations of one thousand or over, two having fifteen hundred. The largest has a Wednesday prayer meeting where more than one thousand attend, and the others have similar large assemblies.

Sixty large churches have been set off in the last thirty years from the Central Presbyterian Church in the city. Thirty years ago, all of the Christians for fifteen miles around came in to worship in that one big building, and that plan was kept up until the audiences became so large that they seized the imagination of all of the people of the province. Night meetings were held in the villages, but the Sunday services were at the big church. After a time, the congregation became so large that it was difficult to handle, and they began cutting off the churches farthest out and making them into separate congregations, the fifteen mile places, and the fourteen mile and thirteen mile ones first. They kept on till they reached the city limits, and, within the city, in the field of the big church, eleven congregations have been cut off or have grown up from its members, and yet still the big church has a congregation between one thousand and fifteen hundred.

In the town of Syenchun, one hundred and ten miles further north, a town of perhaps ten thousand population, there are two churches, each with a congregation of about twelve hundred believers. At the similar town of Chairyung, just south of Pyengyang, are also two churches, with eight hundred to one thousand believers each. In the far south, in the early days, the work started very slowly, yet today in Taiku city, there are five Presbyterian congregations, and the West Gate Church has a congregation of about one thousand. More interesting even than this are the great churches out in the country villages and county seats, scores of them with congregations of four, five and up to seven hundred believers, the churches wholly under the control of their pastors and Sessions, and scarcely ever seeing a missionary.

In the city of Seoul, all denominations centre, and there is a multiplicity of congregations, some forty-five in all, within the city and five miles out from its centre. Six of those within the city proper are Presbyterian, and their total aggregate congregation is about two thousand.

In the city of Pyengyang, on Sunday morning, there are three Sunday Schools in every church, one for men at 9 A. M., one for children at 10:30, and one for women at noon, in each case completely filling the building. The preaching services are at 2 P. M.

One can take an auto and go three times around the town on Sunday morning and strike a different Sunday School in each church three times visited, thirty-six in all in the city, not counting a number of Sunday Schools for non-Christian children scattered around the borders of the town and managed by the boys of the academy and college.

In each of the Mission Stations, besides the churches, there are the schools and hospitals and Bible Institutes for men and for women, and the various other institutions, crowds of people coming and going to visit their particular missionaries, and, every little while, comes one of the big Bible Classes when the towns are full of Christians from the country. The one Mission compound in Pyengyang covers one hundred and twenty acres on the edge of the city, and every foot of it is in use for dwellings, schools, churches, and other forms of activity. In many other of the centres, there are similar compounds, though not always quite so large.

There are two thousand three hundred and thirty-three places in the country where Presbyterian congregations gather for worship every Sunday and someone, ordained pastor or competent layman, preaches the Gospel. The most prominent buildings in several of the largest cities of the kingdom are the Church and Mission buildings. As yet, but three hundred thousand of the nineteen millions of the people within the country are avowedly Christian, but there is no one who can be wholly indifferent to the movement.[19]

Because of these outstanding results, some of the leaders of the home churches have begun to feel that possibly their share of the work in Korea is drawing to a close, and that the time for the withdrawal of the missionaries is approaching. If the picture given herein should have that effect, it would be most unfortunate. The Korean Church has done wonderfully, but, even taking in all of the denominations, there are not over three hundred thousand Christians in all of the country. To leave this young Church, barely a generation old, with the colossal task of evangelizing the nineteen millions within the country and two millions and a half just outside in adjacent countries seems to many who know the work best almost like desertion and breach of trust. The work is doing wonderfully well, but the homeland churches must stand behind it a few years longer until a much larger part of the total task is accomplished. No one would be happier than the missionaries if the Church were now in a position to carry the whole burden alone.

---

[19] Glover, *Progress of World-wide Missions,* p. 187 f.

XI

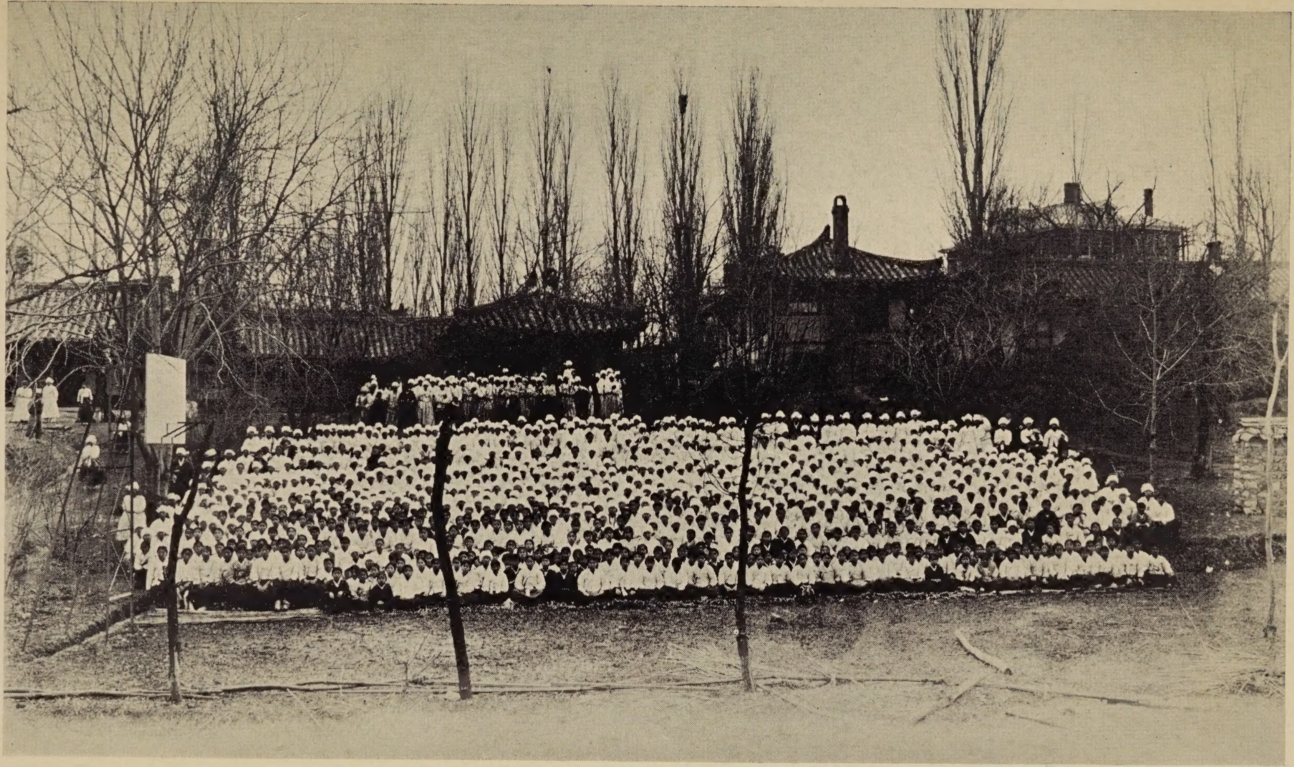
" DEVOLUTION "

DR. NEVIUS said very little about " devolution " in his book, as his Church was a primitive one, but the whole essence of his plan prepares the way for attaining it as a normal development of a fully established Church. In fact, he never contemplated the missionary force occupying any position towards the native Church which would make " devolution " a painful process.

We have seen how complete " devolution " in the *control of the Church* has gone on gradually but steadily since the calling of the first Council in 1901. In ecclesiastical matters, from that day, the missionaries have steadily " decreased " and their Korean brethren have " increased." But two possible steps in that line now remain, first a surrender by the missionaries of their right to vote in any of the Church Courts, and secondly a withdrawal entirely from the Courts and perhaps from the field. The Assembly, by an overwhelming vote, has ruled that it does not think that the time has come for either of those actions. The Constitution of 1923 fully protects the Assembly's sovereignty over its affairs, and the missionaries only help and cannot hinder, even if they cared to do so.

The question of " devolution " in connection with the established *institutions* in the land, such as the hospitals, academies and colleges, with their large invested funds and buildings, is a very much more difficult one to settle, but even that is progressing with gratifying speed and thoroughness, and the Church feels very well satisfied about it.

In 1922, in answer to a suggestion from the International Missionary Council in America, that the Missions make some sort of deliverance as to the relation which they felt should



WOMEN'S BIBLE CLASS, PYENGYANG, FEB., 1928. THERE WERE 800 PRESENT

subsist between themselves and the rising native churches, the Northern Mission took the following action,—

As covering the whole matter of the relation of the missionaries and the native Church, we feel that the following statement of general principle covers the situation:

Principle

After any Church has gained a certain strength and quality of leadership, it should choose its own foreign assistants. Ordinarily it would be expected that such a native Church would pay all of its own expenses, including the salaries of its foreign helpers, but the foreign Church may help in this, if it so desires. As soon as possible, all branches of the work should be taken over by the native Church under similar conditions. The time for this in each case is when the native Church seriously desires to take over the piece of work with all of the responsibilities connected with it. The Mission may continue for a time financial assistance to the work, if it desires, but, with the beginning of native control, decreasing foreign support should be the rule.

Whenever the work is thus taken over by the native Church, if foreign missionaries wish to work on the field independently, *i. e.,* without being invited by the native Church, or being subject to it, they should come as independent evangelizers, and not as establishers of a church organization. Even before the native Church desires to assume the burdens mentioned above, in order to properly get the native viewpoint on all matters, it seems desirable that there should be coöpted Korean members on all of the Boards and Committees which are handling institutional work of any type.

Three forms of native control, therefore, are mentioned:

1. A form in which they help by advice, but assume no responsibility for the work.

2. A form where they begin to assume a part of the responsibility, and with it a corresponding amount of control.

3. The ideal form in which they have full responsibility, financial and otherwise, and with it have complete control.

Bringing its action down to concrete affairs, the Mission's action continues:

I. *Evangelistic Work*

1. Bible Class Work.

Wherever it has not already been done, it seems to be high time that all Bible Class work for men should be turned over to the control of the Presbytery, and that all Bible Class work for women should be placed under Presbytery oversight.

2. Bible Institutes.

It seems that, in accordance with our formulated General Principle, we should take steps to bring about joint control of the Bible Institutes by the Stations and the Presbyteries, if the Presbyteries are ready to assume even partial responsibility, or, at least, that we should enter into the lowest of the three stages by having coöpted Korean members on all of the Bible Institute Committees. Where, in any district, the Presbytery is ready to enter upon the second stage of control, we suggest that the following be the plan to be followed:

a. The Bible Institute plants owned by the Mission to be loaned to the Joint Committee upon condition that repairs be made and equipment replaced, new equipment to belong to the building, etc.

b. The Korean Church to contribute to the running expenses a substantial amount.

c. In the case of the Institutes for women, at least half of the Joint Committee to be women.

II. *Educational Work*

That our Mission academies be operated under Boards of Directors composed of missionaries and Koreans, the plans, in accordance with our formulated General Principle, to be worked out in the several Stations and to be passed upon by the Mission.

a. Conditions as per A and B under " Bible Institutes " above to apply here also.

b. We suggest the advisability of having the Korean members of Boards of Directors of girls' academies elected by School Associations or local churches instead of by the Presbyteries.

III. *Medical Work*

The same General Principle should apply here as in other forms of institutional work, the ultimate goal being full Korean control, but that goal to be reached, if necessary, by the other two intermediate steps. Mission hospitals to be operated by

Boards consisting of representatives of the Mission and of responsible Korean organizations, either the Presbyteries or local churches or hospital associations yet to be formed. In these Boards,

a. At least half of the members should be medically trained.

b. At least one-third of the membership should be women.

c. Conditions as per A and B under " Bible Institutes " should apply here also.

d. A certain amount of charity work shall be done for Christians and non-Christians alike.

e. Christians shall not be favoured as to fees.

IV

In all of the above Boards of Trustees, missionary members must have been at least three years on the field, and Korean members must have been baptized at least five years and be in good and regular standing in the churches.

V

Since the work in the various Stations is in various stages of development, we feel that the actual carrying out of the above Principle should be left to the Stations concerned.

VI

The final control of all institutions must be with the parties responsible for the deficits.

VII

Institutional plants shall be held under separate Legal Person charters under Japanese law. The question of the ultimate disposal of the property is left for the present in abeyance.

In the above, none of the union work in which we share is mentioned, but, in all of those institutions also, we hope that the same General Principle may be made to apply, but, for this, of necessity, plans will have to be worked out with other Missions.[1]

This was the action of the Mission which is associated with about two-thirds of the congregations of the Church of Korea. The Southern and Canadian Missions are following in general much the same procedure. The Australians, by their Board's Rules, are not allowed as yet to go so far.

---

[1] *Presbyterian Mission North Minutes,* 1922, p. 85 f.

Twenty-five years ago, it was a fairly universally accepted principle with most Missions that the native churches and Christians could have control of the work up to the limit of their financial contribution thereto, and no further. That principle seems, at least in that crass statement of it, to be pretty well given up everywhere as not a valid one. There are many things that should determine control besides financial contribution, although ultimately there must be financial sharing also. No Church on any Mission field in the world, no matter what its Mission Board is, can hope to have a perpetual subsidy from the churches abroad. Sooner or later, the Church must stand on its own feet, and stand alone. There is positively no other way.[3]

Since 1922, practically every Presbyterian Bible Institute, hospital, college and theological school in the country has taken steps to carry out the above Principle. Samples of the Constitutions of these various Boards are given in the Appendices. The one Theological Seminary of the country now has fourteen Directors, eight of them elected by the Presbyterian Council and six by the General Assembly, although, as yet, the Assembly has not begun contributing anything to the expenses. A plan for the support of one Korean professor by the Assembly has been discussed and endowment is being sought from individuals with the approval of the Assembly and its endorsement.

The Union Christian College at Pyengyang, conducted by the four Missions, has a Board of fifteen members, of whom six are Koreans, two elected by the General Assembly and four by the Alumni of the institution. The Severance Union Medical College has a Board of fifteen, one-third of whom must be "nationals of the Japanese Empire," and they usually have more than a third. In some of the academy Boards, the Korean members are in the majority. See the Syenchun plan in the Appendices.

As a result of gaining control, the Korean Church is realizing its responsibility and getting ready to help more financially in all of the institutions. In the farthest northwest province, the two Presbyteries have signed an agreement with the Northern Mission by which they have promised to take over the academy for boys and that for girls in Syenchun, with a diminishing subsidy, which will decrease one-fifth every year for five years. At the end of that time, they promise to carry both schools on permanently with only the income of the endowment fields, *i. e.,* a few hundred yen a year and a subsidy of about three thousand dollars.

---

[3] A. J. Brown, *Report of a Visit to Korea*, 1909, pp. 43, 44.

Koreans are very poor, as was shown in Chapter II from the report of Dr. Brunner, but they are very generous. In 1922, an elder in the Pyengyang Church gave one gift of forty-five thousand dollars to found and endow a kindergarten. In Taiku, one woman gave fifteen thousand dollars to found a church primary school, and erect the plant. "A man in Syenchun gave seven thousand five hundred dollars for the establishment of an Old People's Home. Thirteen thousand dollars was given for a church school in Pyengyang. For erecting three of the church buildings in Pyengyang city, the Koreans gave fifteen thousand dollars, ten thousand dollars, and seven thousand five hundred dollars. A church in Wiju cost ten thousand dollars, and one in Chairyung twelve thousand five hundred dollars, and one in Taiku fifteen thousand dollars."[8] Other individuals have given fields or sums of money as endowments of churches or schools. A few years ago, one man made a single offering of five hundred dollars to the Foreign Board work of the Korean Church. It is hoped that, from such sources as these, endowments may be accumulated which will enable the churches to assume in time the whole burden of the existing institutions. The Principle for doing it has been laid down, and " devolution " of the third stage and second stage have been entered upon everywhere. There will be no difficulty with the final stage when the Church is ready for it.

Some have expressed doubts as to whether the Church will ever care to take the burden of some of the largest of the institutions. The Severance Union Hospital and Medical College, in Seoul, has a plant worth well up towards a million dollars gold, and an annual budget of over one hundred thousand dollars gold. Even with a large endowment, that would be a very great responsibility. Graduates from that medical school, and from the Government medical school and from Japan and abroad, are opening small hospitals in all of the main cities of the country. Possibly when it comes time for the missionaries to withdraw these small private hospitals, plus the large ones run by the Government, may meet the situation, and they may not need that Mission plant and some of the others.

---

[8] R. E. Speer, *Report of Visit,* 1926, pp. 64, 65.

The academies and colleges and seminary will almost surely be permanently needed. None of the Boards has promised in advance to turn over any of its properties to the Korean Church. As with the Northern Church, they are " leaving the matter in abeyance." There will be time to settle that matter when the need for it arises.

Dr. Nevius did not say much about " devolution," but it was self-support in the evangelistic work that has made it possible for the Church leaders to accept places on these Joint Boards, and still preserve their self-respect and independence. They have carried almost every bit of the cost of their primary schools, and nearly all of the cost of their churches and of the Home and Foreign Mission work of the Church. They expect to do their full share towards the other institutions just as soon as they are able to do so. Therefore they are willing to join with the missionaries now in conducting the institutions, and, when the time comes for them to take full control, they will know the sort of burden that they are assuming. Self-support in evangelistic work is apparently the best road to " devolution " for all of the work.

In China, India and Japan, the plan of having joint Committees of the Mission and native Church divide and allocate the moneys from abroad for the work has been used.[4] The

---

[4] *Evaluation Conference Report of Presbyterian North Board,* 1926; R. E. Speer, *Report of Visit to China,* 1926, p. 29.

Canadian Mission in Korea has adopted that plan, but the other Missions are contributing so little to the direct work of the Church that there has been no need of discussing the question, and it has not been raised by the people. The Christians raise nearly all of the money, and they divide it and use it as they see fit.

As to the evangelistic work in Japan, Dr. Speer has said, " Some are in favour of turning over to the Japanese Church the existing evangelistic work, chapels, preaching places, etc., either conditionally or without conditions. Some would then project new work on the ' Nevius basis.' In Korea, the work has been carried on from the beginning without subsidies and under the Church, the missionary conducting all of his evanbelistic work as a part of the work of the Presbytery within whose bounds he was working.

" In China, it is now proposed by the Evaluation Conferences to turn over all existing evangelistic and elementary school work to the Church with the missionary working in it, or to joint co-operative agencies binding together the work of the Church and the Mission. The Korea Mission long ago went the full length of any proposals made in Japan, on the basis of no subsidies, and the China Missions are going the full length, for an undetermined period, on the basis of continued subsidy."[5]

---

[5] R. E. Speer, *Report of a Visit to Japan,* 1926, p. 27.

XII

CONCLUSION

IN our "Introduction," we stated that many of the members of the Boards and Missions connected with the work in Korea have believed that the methods used have been a large factor, if not the single determining factor, in the success of the work. Other observers have thought that the methods had little to do with the matter one way or the other, but have suggested other single elements which they believed to be the single determining causes.

It would be wonderful if life were as simple as all that, but we know that it is not. It is always complex, and we can seldom analyze anything down as being due to just one single cause. This is especially true in connection with great social movements involving great masses of people, as was the case in the founding of the Church of Korea. We believe that the establishment of a church is not the same as the founding of a secular organization, that somehow the hand of God is manifested in the one as it is not in the other. Nevertheless, a church is a social organization, growing in a social environment, and many social factors must be recognized in accounting for its development.

I. Some Alleged Factors of Success

In the Ecumenical Council of New York,[1] we find Dr. Ewing, of India, saying, "I do not believe that it is your methods that have given you success in the work in Korea. The Chinese-Japanese war was the cause of it. Before the war, you had only one hundred or so Christians, and your great increase came right after that." Dr. Speer also speaks of the "furrowing, renovating influence of the China-Japan war."[5]

---

[1] *Minutes of Ecumenical Council of New York,* 1900, p. 308.

Here we have the success accounted for by one single cause. Certainly that war did have a great effect upon the whole nation. Until 1876, Korea was the "Hermit Nation," well satisfied with herself, and counting all Westerners as barbarians. Only China was to her a great and worthy people. Others were not worth consideration. Then, in 1860, the Allies bombarded the Taku forts near Tientsin, marched to Peking, looted the Summer Palace, and laid upon great China any conditions that seemed to please them. That shot at Lexington which was "heard around the world" never created a greater sensation than did the guns of those Taku battleships. The world rocked on its foundations for all those peoples of the Orient.

In 1866, Korea was successful in standing off the French fleet when it demanded a chance to parley with her, and, in 1871, it had equal success against the American fleet.[6] The nation tried to resume its slumbers behind its closed doors, but those doors were forced open in 1876 by the Japanese, and the outside world poured in upon her. Scarcely had she begun to orient herself to the new situation when this war came and, for the second time, she saw great China humbled, and this time by the little nation which she and China had always despised greatly.

Not only the war, but all of these cataclysmic events from 1876 to 1894 must have caused a great re-adjustment of thinking and re-appraisal of values throughout the nation. The people could not but think that there was something in this Western civilization which Japan had partly taken over that was worthy of consideration. With the missionaries right in their midst, almost the only visible evidence of this Western world, and the only means by which they might come in touch with it, it was to be expected that there would arise an interest in the wares, of whatever kind they might be, which these missionaries had.

---

[5] R. E. Speer, *Report of a Visit to Korea,* 1897, p. 5.
[6] Griffis, *The Hermit Nation,* pp. 377, 403.

Dr. Brown also speaks of the "terror of the helpless people during the China-Japan war of 1894, when they saw hostile armies fighting in their cities, devastating their fields and destroying their homes, and they turned to the friendly missionary."[4]

In accounting for the success in Korea, we must give full weight to every one of these facts. Undoubtedly they all had a great influence upon the results. On the other hand, we must not give too great weight to them, for, in 1894, there were only two hundred and thirty-six baptized believers in the Church, and, three years later, there were still less than a thousand. Certainly the effect of these things was not immediate. It is only fair to note also that life in Korea up till 1860 was almost identical with that of China, and the thinking of the people was practically the same. China, too, had all of this "furrowing, renovating influence" applied to it, and yet it did not seem to turn them towards the Gospel.

II. Old Religions

In one of the Northern Board reports,[5] the success in Korea is attributed quite largely to the weakening of the people's faith in their old religion's. "Shinto never had a hold in this country. Buddhism is under condemnation. Although the higher classes are influenced by the Confucian ethics of China, the masses of the people have almost nothing higher than those forms of spirit and demon worship which have found place among nearly all of the savage races of the earth. Here is a nation of twelve million people virtually waiting for a religion worthy of their confidence and adoption."

This is a second of the single explanations that has often been given, and this element has undoubtedly been one of the great reasons for the success of the work. The Korean Church has never had great militant religions to contend with, such as Buddhism in Japan or the Hinduism of India. Buddhism in Korea was disestablished in 1392, and, since then. has steadily declined until today the common name for priest is "Choongnom," "priest-rascal." Even Confucianism, as a state cult, was disestablished in 1895 when the great Examinations for public office were abolished.

---

[4] Dr. A. J. Brown, *Report of a Visit to Korea,* 1902, p. 12.

[5] *Report of the Presbyterian North Board to Its Assembly,* 1889, p. 172.

We must give full weight to this element in the situation, but again we must be careful not to give too great weight to it. Confucianism was disestablished in 1895, but ancestral worship in the homes of the people was not discontinued in the least, and is a powerful force against Christianity even today. In 1926, a Korean, Mr. Y. T. Pyun, wrote a book in English on *My Attitude Towards Ancestor Worship,* in which he states that the refusal of the Church to permit ancestor worship has kept multitudes of people from accepting the Gospel.

Shamanism is a degraded cult, but it is the second most powerful force acting today against the Christian movement. In spite of the efforts of the present Government to limit it or suppress it, there are three hundred Shamans in the one city of Pyengyang, and the boom of the sorceress' drum can be heard every day. Mrs. Isabelle Bird Bishop has said,[6] "At the lowest computation, Demonism costs Korea two million five hundred dollars a year," and that amount in 1897, when she wrote, was the equivalent of fifty millions today.

Koreans have never had the "Buddha shelf" in every home as they do in Japan, but, up until the last ten years or so, more than fifty per cent of the homes had spirit fetiches in every room of their houses, on their porches, in the back yard, in the gate quarters, the granary and everywhere.

These religions were weakening when Christianity came, but the statement above quoted from the Board report is surely an exaggeration. These religions were even then far more vital forces than the statement would indicate. Some missionary books or reports would give one to believe that the people of a given country were waiting eagerly to have a new religion handed to them. We doubt if such a condition ever existed anywhere.

This factor of the weakening of the native religions was a great one, and must be fully recognized, but again we must be careful not to over-emphasize it, for, if there had been a complete breakdown of the native religions, we should have had millions of Christians today instead of only three hundred thousand or so.

---

[6] Isabelle B. Bishop, *Korea and Her Neighbours,* p. 403.

III. The Docility of the Koreans

Dr. Brown[7] says, "The Koreans are more docile than the Chinese, and therefore it is easier to make an impression upon them."

This suggestion deals with the psychology of the people. There have been many suggestions along that line as explanations of the success of the work. Some have believed that the Koreans were of a peculiar racial strain which disposes them to be more interested in religion than, for example, the matter-of-fact Chinese. The same suggestion has been made regarding the mystically minded Scottish people, and was made of the Hawaiians in the early days of their missionary work. Dr. Mateer strongly urges that in his *Review*.[8]

It is difficult to dogmatize upon a question like this. Possibly it is true to some extent, but it can hardly be universally true, for only three hundred thousand or so of the people have become Christians out of the twenty-two millions, and, of the remainder, there are multitudes just as indifferent to religion in any form as any Chinamen could possibly be. It is interesting to note the fact mentioned in the pages above that the Chinese Christians in Korea are most active in propagating the faith, and that their work is quite largely self-supporting because of the influence of the Korean work. Possibly the creation of a tradition in these matters is as much a factor as is the psychology of the individuals.

IV. Easy to Lead

Dr. Brown further says, "Politically weak in comparison with the powers about them, the Koreans have been accustomed to being led by others and from without. Difficult as it was for the missionaries to get an entrance, once they were in, there was less of national pride and prejudice to overcome."

---

[7] Dr. A. J. Brown, *Report of a Visit to Korea*, 1902, p. 12.
[8] P. 74.

Korea was in heart, at least, a part of China through most of its history up till 1895, and naturally accepted political leadership from there. It also accepted the Chinese thought forms, and accepted the Sages of China for its own.[9] "Confucius, Mencius, Chuhi" have always been household words in the country. The Koreans did accept that leadership from without, and possibly it had a large influence in making them ready to accept missionary leadership. Still only three hundred thousand, at the most, of the nation have ever been Christian at any one time. Certainly the other ninety-eight per cent of the nation did not accept their leadership, so we must not exaggerate this element either.

V. A Longing for Relief

Dr. Brown continues, "The poverty, oppression and distress of the people resulting from excessive taxation and corrupt administration of justice had begotten in the minds of many a longing for relief and a hope that the missionary might secure it for them."

During the last fifty years of Korea's independent life, the Government of the country was most corrupt. Those of the "Yangban" ruling class did pretty much as they pleased, and the poor were pretty well crushed under their exactions. As in many Mission lands, many people in those difficult situations have come to the missionaries for help, for protection in lawsuit cases, to secure salaried positions and the like. Korea has had as much of this as any Mission field, but there is no reason for believing that this was more pronounced in Korea than in other countries. It had some influence, but no more than in other fields.

VI. The King's Favour

Dr. Brown mentions finally the favour shown by the King after the healing of his nephew's wounds. In a country where, at least nominally, the King was an absolute ruler, this was one favourable factor in the work. He turned over to the Mission the Government hospital which he had been trying to run, and for several years he paid the running expenses of it. He withdrew the subsidy, however, within ten years, and, in 1903, took back the plant. This was about the only bit of concrete favour that was shown the work during all of the Mission's history. He did help greatly by leaving the work unmolested, and the consciousness which the people had that he was not opposed to the Church was a definite help.

---

[9] Dr. Gale in *Royal Asiatic Society Records*, Vol. I, p. 1.

VII. The Status of Women

Dr. Speer at one time said, "The Korean woman is somewhat like the Moslem woman in her home life. The women's quarters are separate and she must not be too much seen, if at all, by any man outside her immediate family. The Gospel meant liberty and love for her."

This is quite true. The Gospel has been a large factor in liberating women in Korea and giving them the almost complete freedom which they have today. Outside of the surrender of her old religion, the Korean woman had everything to gain and nothing to lose by becoming a Christian. Her circle of social contacts were immediately widened and enriched. Christianity taught a higher status for women than what she had known. Love had an opportunity to come into her life. If her husband became a Christian, there was no more drinking or other bad habits for him, and his duty as a provider was kept before him. Women were greatly blessed in this, and accepted the Gospel gladly. However, it is the men of the Orient that decide questions of this sort, and the women alone could not have built the Church as it is today.

VIII. Love of the Homeland

"Patriotism" has been given as one of the determining causes of the great work in Korea, *i. e.*, it is claimed that many people became Christians in order that in some way they might further the interests of their homeland.

Prior to the Japanese occupation of the country in 1910, we doubt if there was much of this. Certainly in the earlier years, while Confucianism held the centre of interest as the established religion, becoming a Christian was considered almost an unpatriotic thing. Since 1910, as noted above, in the troubles of 1912 and in the Independence Movement, it has seemed that the Church has been singled out unjustly and made to bear the brunt of the punishments inflicted upon the nation. That may have turned some of the younger generation towards the Church, but the numbers were surely small. Every one of them, as individuals, would have had to pass through the long catechumenate before being received into the Church. It is doubtful if many people would go to that bother for patriotic reasons only. As to those within the Church, in those two periods of tribulation, there may have been some idea of this compact, united social group, the Church, standing for their national unity as against the Japanese, but that was never expressed openly. Individually the Koreans are patriots, and pretty universally they would like their national independence, but there is no evidence that this has had much to do with the growth of the Church.

In the Independence Movement, thirty-three men were put forward as leaders of the nation in making its appeal for freedom. Among them were several Christian pastors, as there were also several Buddhist priests and leaders of the "Chuntokyo" cult. The thirty-three men were selected by the central committee in charge, and not by the Church or temple organizations. We doubt if patriotism has been much of a factor in the growth of the Church, but have mentioned it in order that no possible explanation may be omitted.

IX. Something New

"Religious novelty" is suggested by Dr. Gale,[10] but surely the novelty would have been worked off in forty-five years. It may have had some influence in the beginning, as Koreans are quite fond of organizing new societies and of joining them.

---

[10] *Christian Movement in the Japanese Empire,* 1912, p. 367.

X. Secular Education

"The Church furnished the best schools in the land," he adds, and this may have had some influence at certain times and places. It would not be at all true today, when the Government is pushing schools and building them everywhere. Even in 1902, it would not have been true, for there were but seventy-seven primary schools in all of the country then, with twelve hundred pupils, yet there were twenty-four thousand nine hundred and seventy-one believers.

XI. Literacy, a Prime Factor

"The ability of so many Koreans to read the Christian literature of China, and the possession of the simple alphabet which has enabled everyone in the Church to learn how to read his Bible," has been urged as a major reason for the great growth, and certainly any one who knows the terrible handicaps under which the missionaries in China labour will concede that Korea has been wonderfully blessed. Whether this was *the* reason for the success or not, we doubt, but we do not want to minimize this factor in the slightest. It was of the greatest influence in the beginning, and has been up till the present time. Incidentally, this debt to China in the matter of the Christian literature prepared there is not the only thing that Korea owes to the various adjacent Mission fields. Starting as did the missionaries in Korea, long after those in China and Japan, they were, through this help, able to avoid innumerable mistakes, and save time and energy for fruitful uses.

XII. Days of Darkness

Dr. Brunner, in his *Rural Korea,* says, "The period of greatest evangelistic growth was the dark period just before and after the annexation of Korea by Japan. The people were going through experiences comparable to those of the Jews during their sojourn in Babylon, and they were ready to listen to a Gospel that promised them an abundant life, and told of eventual triumph of the righteous, even though deferred to another world. Religion provided a release for their wounded spirits, it offered compensation for their losses and satisfied their wishes."[11]

Undoubtedly there was something in this, as we have already noted in our discussion of the "Million Movement." The people's hearts were bruised and they found consolation in the Church. However, the statistics in the Appendices do not show that the gains were particularly grouped around 1910. There seems to be a pretty steady growth in the communicant roll, for example, from 1900 to 1920. We should give weight to this, but not too much.

XIII. The Effect of Fetich-Worship

Dr. Gale, speaking of spirit worship,[12] says that that very worship was one of the "secrets" of the success of the work. He first describes in his inimitable way the world of demons in which the Korean used to live or think that he was living, and then he adds,—"Into this world comes the missionary with his Book and his story of demons. The Korean reads and is at once attracted. Plenty of demons in the New Testament, thousands of them, but they are *devils on the run;* down the slopes of Galilee they go; away from Christ's presence they fly, till the blind sees and the soul is lighted up; hosts of them there are, howling devils, devils that shriek and foam at the mouth. Never before in the history of Korea was the world of demons seen so smitten, hip and thigh. The Wonder Worker is omnipotent and He issues a reprieve to all prisoners and to all who will accept Him."

This is poetic, but contains as much truth as any of the other items, if not more. In the Korean home of olden days, there was some fetich-like object in every room of the house, the trees of the nearby forests were all thought to be the abodes of spirits, no work could be undertaken without consulting the spirits, all disease was thought of as the work of demons, one scarcely dared to step outside his front door at night, as the goblins held their revels in the night time. For the Christian, all of this was wiped out, and he could walk peacefully among these former dangers, and laugh at them.

---

[11] Brunner, *Rural Korea,* Report for Jerusalem Conference, 1928, p. 50.
[12] Gale, *Korea in Transition,* p. 88 f.

XIV. The Desire for Peace

In another place, Dr. Gale says,[13] "Why do Koreans become Christians? The answer is that, while, as in every country, wrong motives creep in and play their part, still the main idea of the Korean in accepting Christ is that his soul may find peace, his sins be forgiven, and his hopes of eternity be made secure. The fruits seen are not always as hopeful as one would like to see. He is not always lifted into a life of refreshing activity, even though he be a Christian. Oftentimes he continues on with his unsavoury surroundings and traditions about him, but that a great change has taken place in his life and that the heart of the average Christian has been enlarged towards all of his fellow-countrymen is unquestioned. Like broken earthenware, he was a damaged and ruined man till the grace of God made him over into a life of love and self-sacrifice for others."

Dr. Speer also says,[14] "Back of all of these sets of motives, there is real ground for the belief that there is a real spiritual movement there. The ideas of sin and salvation through Christ seem to be the dominant ideas of the native Christians. Scores of them explained their spiritual experiences to me. I believe that the Korean Christians are as good as the Corinthians, Galatians or Ephesians were."

Dr. Brown, after his visit in 1909, reports,[15] "I have heard the criticism that the alleged progress in Korea is simply a mass movement of peasants which is largely emotional in character, and without any sufficient basis in education. It is true that the Koreans are coming into the Church in large numbers, but it is not true that they are received in the mass. The missionaries deal with each individually, carefully examining each inquirer and testing him as a catechumen for an average period of a year. He is not enrolled as a communicant until he shows a reasonable familiarity with the Bible, maintains family worship in his home, contributes in proportion to his income, and lives a consistent Christian life. If membership in the American churches were confined to Christians of that type, would the enrolment be as large as it is today?

---

[13] *Christian Movement in the Japanese Empire,* 1912, p. 374.

[14] R. E. Speer, *Report of a Visit to Korea,* 1897, p. 7.

[15] A. J. Brown, *Report of a Visit to Korea,* 1909, p. 91 f.

"It is true that there is a large emotional element in Korean Christianity; but why should we distrust the work on that account? The heart is quite as likely to be right as the head. Repentance, faith and devotion which enlist the profoundest emotions of the soul are surely not to be slighted. Love is the strongest and most lasting of human passions; and when it is centred in Christ, it affords a firm foundation for the Christian life. The Japanese can war, the Chinese can work and the Korean can love. There is room for them all in the large plan of God.

"It is not true that the Korean converts are not grounded in the faith, and that they are not receiving an education. If there are any other Christians in the world who are more familiar with the Scriptures than the Korean Christians, I have not had the pleasure of meeting them. Almost every group in the country maintains a primary school, our Stations are as well equipped with academies as the average Stations in the world, and a college has already (1909) been started. For myself, I cannot withhold a tribute of my confidence and love for the Korean Christians."

Here, then, are fourteen possible explanations of the success of the work in Korea, twelve that might be called social, and two perhaps spiritual. We have tried to give each of these explanations all the weight that it ought to have. It is quite possible that every one of these has had some definite influence in the total result. There are no social movements of the magnitude of this Church movement that can be explained by a single cause.

All These Factors Contribute to Success

No one who knows Korea will deny that every one of these elements has been a factor in the creation of the Church. We have a general picture of dislocation and disintegration, politically and religiously and socially. Into that situation, the missionaries came with the Gospel, and wisely they took advantage of every favouring circumstance. Out of these, the Church has grown.

No one will question that all of these items were factors, in the general result. The question is as to whether any of them were the finally deciding factors. From the evidence, we do not believe that they were.

For example, China had all of the "furrowing, renovating influence of the war," and that disintegrating, dislocating shock that came to her in 1860, and again in 1894. She had all of the weakening of the native faiths. Only on New Year's Day does any one in North China or Manchuria pay any attention to the ruined, tumbledown temples or their worship. Her Church people have again and again been called "rice Christians," because folks alleged that they were after material benefits. Her women have received the same blessings from the Church that the Korean women have gotten. The Gospel was once a novelty to her. Her people have eagerly sought the school privileges offered by the Church. They have needed comfort in the many times of tribulation and oppression because of the Powers, and they have had the same fear of devils that the Koreans used to have. Yet, with all of this, there is no place in China where there has been a work comparable in results with that in Korea.

The Japanese are one of the most religiously-minded peoples in the world, if we may judge from the myriads of temples that dot their land. They have been losing a good deal of their belief in their two great religions, Shinto and Buddhism. Confucianism in that land is dead as a cult, there being but one temple left in the land.[16] Politically, religiously and socially they have been in a perpetual state of reconstruction since 1868, yet we have only half as many Christians as in Korea today, even though their Church is twenty-five years older and they have had twice as many missionaries.

---

[16] Underwood, *Religions of Eastern Asia,* p. 175.

Every one of these fourteen elements with practically identical conditions could be found in other Mission fields, where it would be discovered that no great Church growth has eventuated because of them. These elements are all factors in the success in Korea, but they evidently are not the determining factors. Giving them all of the weight that they deserve, we believe that the evidence shows that we must find something more to account for the successes.

Let us turn back, then, to the Methods which we have been studying, and see if we do not have there the necessary element which, added to those already mentioned, will account for the conspicuous work in Korea.

We have noted in the historical chapters how closely the whole work has followed along the line of the Nevius' Principles, in the original founding of the local groups, in securing buildings for the meeting places, in the selection of group and circuit leaders, in the original, simple forms of church organization, in the personal work of the individual Christians, in the Bible Class system, in the self-support idea carried out in every phase of the work, evangelistic, educational and medical, and in every other way. Any one who has followed through that discussion and consulted the authorities will be convinced that the Church from the beginning has followed the Nevius' plan with remarkable fidelity.

Here, then, is one unique feature that does not seem to have been present in most of the other Mission fields. Practically every one of the elements mentioned above can be found in a measure in some one of the adjacent fields, coloured somewhat differently from the situation in Korea because of special national situations and psychology, yet essentially the same. Only this one element has been lacking in the other fields. So far as the writer has been able to discover, there is no other Mission field in the world where the Nevius plan has been adopted and expanded as it has been in Korea. So far as he has been able to discover, there is no Mission field in the world where in an equal period and with an equal expenditure of money and missionary time, there have been greater concrete results.

In view of all of these items, therefore, while giving full weight to all the items mentioned above, the writer believes that it is fair to conclude that, humanly speaking, the Nevius Methods have been the final determining factor in the results attained in Korea. By the " Old " way, those results would not have been possible.

While believing this, the writer feels that quite likely some of the other elements mentioned above would have to be present before we could hope for fully equal results from the Methods if used in any other field. The Methods do not constitute a panacea for all conditions and situations. They form simply one extremely useful plan of work which perhaps can be adapted to help in the majority of cases which are encountered. That is about all that needs to be claimed for them.

The Fundamental Factor

The basal, fundamental idea in the Nevius system which makes the success possible is the self-support element. Next in importance comes the self-propagation, and then self-government. From the experience in Korea the writer believes that there are a number of conditions that must be fulfilled before these fundamental elements can be secured and the success of the plan established. Some of these are the following,—

1. There must be a group of missionaries who, as a unit, thoroughly believe in the Principles, and will adopt them without mental reservations, and put them through courageously. It certainly does require courage.

2. To help the weak brethren who may think that every one of their cases are special cases which need not come under the regulations, there must be something like the 1891 Rules to hold them in line unyieldingly. One weak brother who subsidizes secretly or indirectly can break down the whole developing system.

In Korea, even today, every new missionary who arrives on the field or is transferred to a new field, is tried out by many of his parishioners to see what they can get out of him. If he were allowed to yield in order to win personal prestige, the whole system, proud as the Koreans are of it in their better moments, could be entirely upset in a few weeks or months at the farthest.

3. There must be a strong Station organization to check up on what is being done, and particularly to see that every tiny group gets persistent and sympathetic oversight at whatever cost of labour, travel or pains. Dr. Ewing's remark that, "If, in Korea, those communities of Christians are receiving constant instruction and oversight, the work will continue; but, if not, the work will be broken up,"[17] was eminently wise and true. The churches not visited frequently in their early years are pretty sure to die. Wide and persistent itineration by the missionaries is a bedrock essential.

4. All lines of work, medical, educational and general, as well as the evangelistic, must work on the same plan. If one breaks rules, the plan will break down.

5. Without the Bible Class system, we doubt if the plan would be a success. Without it, the group leaders would have no message after a few months of preaching, and there would be a "starved Church," as Dr. Mateer suggested.[18] The "shuttle system" keeps the whole Church growing together, and especially keeps the leaders fit for their responsibilities.

6. Some cordial plan of comity or territorial division is almost a necessity if the self-support features of the plan are to be established, for missionaries of other denominations in the same field have been known to offer inducements of "Old" way "helpfulness" in order to attract workers or believers disgruntled by the application of the "New" way.

7. In Korea, as has been mentioned, the missionaries and the Christians accept the Bible as a book of authority, and they have clear-cut creedal statements which lay down definite standards and tests of membership or of behaviour, standards which can be applied by even the less qualified group leaders and Helpers.

---

[17] *New York Ecumenical Council Minutes,* 1900, p. 308.
[18] Dr. C. Mateer, *Review of the Nevius Methods,* p. 52.

In most missionary fields, where a large part of the believers are not highly trained, something of this sort seems highly desirable. At least, it has been so in the situation in Korea.

Whether all seven of these items are essential to the success of the Methods would be difficult for any one to say. All of these conditions were vitally present in the Korea situation, and are worthy of notice. The principles of the Nevius plan seem, humanly speaking, to have been the most important reason for the outstanding results; these special conditions seem also to have had something to do with the matter.

APPENDICES

I

WE give here a number of the original documents which have had more or less vitally to do with the progress of the Church in Korea. Possibly some of them may be helpful in giving an understanding of what has happened in the churches:

I. The Creed of the National Presbyterian Church of Korea

Preamble—The Presbyterian Church of Korea, in adopting the following as its Confession of Faith, to be subscribed by ministers, elders and deacons, does not thereby reject the Doctrinal Standards of the parent churches which established the Church of Korea, but, on the contrary, it commends them, especially the Westminster Confession of Faith and the Larger and Shorter Catechisms, as worthy exponents of the Word of God, and as systems of doctrine to be taught in our churches and seminaries, and it adopts, as the Catechism, the Westminster Shorter Catechism.

Art. I. The Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and duty.

Art. III. There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent, yet distinct from all other spirits and from material things; infinite, eternal, and unchangeable in His being, wisdom, holiness, justice, goodness, truth and love.

Art. III. In the Godhead, there are three Persons, the Father, the Son and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

Art. IV. All things visible and invisible were created by God by the word of His power, and are preserved and governed by Him so that, while He is in no way the Author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purpose.

Art. V. God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin and are brethren.

Art. VI. Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the head of the race, sinned in him, and fell with him. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life and in that which is to come.

Art. VII. To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God, in His infinite love, sent into the world His eternal and only begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. The eternal Son became true man, and was and continueth to be true God and true man, in two distinct natures, and one person forever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men, He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy Divine justice and reconcile men to God. He died on the Cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead, and to judge the world.

Art. VIII. The Holy Spirit, who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery and enlightening their minds in the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ freely offered them in the Gospel, and working in them all the fruits of righteousness.

Art. IX. While God chose the people in Christ before the foundation of the world, that they should be holy and without blemish before Him in love, having foreordained them unto adoption as sons through Jesus Christ, unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on them in the beloved; He maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble, holy life after His example, and in obedience to God's revealed will.

Those who believe in Christ and obey Him are saved, the chief benefits being that they receive justification, adoption into the numbers of the sons of God, sanctification through the indwelling of the Spirit and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work, the Holy Spirit uses the means of grace, especially the Word, the Sacraments and prayer.

Art. X. The Sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and of the Son and of the Holy Spirit, and is the sign and seal of our union to Christ, of regeneration, and of the renewing of the Holy Spirit, and our engagement to be the Lord's. It is administered to those who profess their faith in Christ and to their children.

The Lord's Supper is the partaking of the bread and of the cup as a memorial of Christ's death, and is a sign and seal of the benefits thereof to believers. It is to be observed by His people till He comes in token of their faith in Him and His sacrifice, of their appropriation of its benefits, and of their future engagement to serve Him, of their communion with Him and with one another.

The benefits of the Sacraments are not from any virtue in them or in him who doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

Art. XI. It is the duty of all believers to unite in Church fellowship, to observe the Sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christ-like spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

Art. XII. At the last day, the dead shall be raised, and all shall appear before the judgment seat of Christ, and shall receive according to the deeds done in the present life, whether good or bad. Those who have believed in Christ and have obeyed Him, shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

Form of Acceptance

I receive and adopt the Confession of Faith of this Church as based upon and in accord with the Word of God; and I declare it to be the Confession of my faith.

II. The 1907 Form of Government of the Church of Korea (Superseded in 1922)

ARTICLE I. THE CHURCH

Sec. 1. God is gathering out of every nation a great multitude in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Spirit. This company is made up of the saints of all lands and ages, and is called the "Holy Catholic Church." The members of this Church, being known only to God, it is called the "Invisible" Church as distinguished from the "Visible" Church, which is composed of the whole body on earth calling itself Christian and acknowledging the Father, the Son and the Holy Spirit, one God, blessed forever.

Sec. 2. A local church consists of a number of disciples of Jesus Christ, united under a form of government for the worship of God, for holy living according to the Scriptures, and for the extension of the Kingdom of Christ; and assembling statedly for public worship.

ARTICLE II. WORSHIP

On the Lord's Day, all believers shall assemble for the worship of God. Among the ordinances of worship, are prayer, praise, the reading and preaching of the Word of God, the administration of the Sacraments, the offering of gifts and the Benediction. The Sacraments are Baptism and the Lord's Supper, which are administered by a minister.

ARTICLE III. OFFICERS

Sec. 1. The permanent officers of the Church are of two orders, Elders and Deacons.

Sec. 2. Elders are of two classes;—A. The teaching and ruling Elder, generally called "Minister," and B. The ruling Elder, generally called "Elder." They shall be male members in full communion.

Sec. 3. Ministers are officers set apart by ordination for the preaching of the Gospel of Christ, the administration of the Sacraments, and the government of the Church. Ministers installed over one or more churches are called "pastors;" those appointed by Presbytery to evangelistic work are called "Evangelists."

Sec. 4. Elders are officers elected by the members and set apart by ordination to join with the minister in the spiritual care and government of the Church.

Sec. 5. Deacons are officers elected by the members, and set apart by ordination to join with the ministers and elders in the care of the poor and the sick, and in the care of finances. These shall be male members in full communion.

Sec. 6. Licentiates are men regularly licensed by Presbytery to preach the Gospel. They shall labour under the direction of Presbytery, and may serve as Helpers under such ministers as Presbytery shall appoint to oversee them.

ARTICLE IV. CHURCH COURTS

Sec. 1. The Church administers government through Sessions, Presbyteries and a General Assembly, which courts meet at least once a year.

Sec. 2. The Session is composed of the minister or ministers and elders of a local church, and to it belongs the care and government of that church. It examines and admits persons to the catechumenate and to the communion of the church; grants and receives letters of dismissal; exercises discipline; and, under the counsel of Presbytery, provides for the preaching of the Word, and the administration of the Sacraments when the church is without a pastor, and it arranges for the election of elders and deacons. It elects elders as delegates to the Presbytery.

Sec. 3. A. The Presbytery is composed of all of the ministers and one elder from each Session within a defined district.

B. To the Presbytery belongs the care and oversight of the Sessions, churches, ministers, licentiates and groups of believers not yet organized as churches, within its bounds. It organizes, unites, dismisses and disbands churches; retires, transfers, admits, dismisses and disciplines licentiates; ordains ministers, installs and releases pastors and licenses the licentiates; receives under its care students for the ministry and superintends their education; reviews the records of Sessions; gives counsel and aid to Sessions, churches and groups of unorganized believers in respect to the calling of pastors, election of officers, conduct of evangelistic, educational and other work, and on financial matters; decides references and appeals; transmits overtures and petitions to the General Assembly; deals with matters sent down by the General Assembly; maintains order, carries on evangelistic work, and elects representatives to the General Assembly. In case of dispute as to property rights in local churches, it has the power to deal with the property belonging to the congregation as may seem meet and equitable to it.

C. Presbytery may provide Committees of Visitation which shall visit and counsel with groups of churches and unorganized believers concerning the calling of pastors, the supply of the pulpit and all other matters. These Committees, or another Committee selected by Presbytery, shall consider the Calls presented, the question of location of ministers and licentiates, the amount of salary, and any other matters referred by the Presbytery, and shall report recommendations to the Presbytery. The power of appointing ministers *ad interim* and licentiates *ad interim* may be given to this Committee by the Presbytery.

D. Ordained foreign missionaries working in connection with the Presbyterian Church of Korea shall be members of Presbytery and of the General Assembly, but, in respect to discipline and appointment by the parent churches and their Missions, shall remain under the parent churches by whom they were commissioned. Their connection as full members shall cease when, by a two-thirds vote of their number, they shall think it wise to withdraw, at which time, the Supreme Court of the Church shall determine their relation to it as may seem best.

Sec. 4. General Assembly.

The General Assembly, when organized, shall be composed of representatives elected by the Presbyteries, each Presbytery being entitled to one minister and one elder for every five churches or fraction thereof within their boundaries.

To the General Assembly belongs the general care of all the work and interests of the Church. It organizes, unites and disbands Presbyteries, fixes their bounds and reviews their records; decides references and appeals, maintains order throughout the Presbyteries and the Church, and, in case of dispute as to property rights in local churches, it has the ultimate power on appeal from Presbytery to deal with the same. It interprets the Confession of Faith, Form of Government and Rules of the Church. The General Assembly may also appoint Committees on Missions or other church work, and may undertake the care of theological and other schools.

The Church reserves unto herself the right to revise, abridge, enlarge, re-state or re-formulate her own Confession of Faith or Form of Government, especially with a view to closer union, if such be deemed desirable, with other evangelical churches in Korea.

ARTICLE V. AMENDMENTS

Amendments shall be by vote of the Presbyteries. If a majority of the Presbyteries, with a two-thirds vote of the entire number of votes cast in them be in favour of an amendment, it shall become a part of the Confession of Faith or Form of Government of the Church.

RULES

Sec. 1. Unorganized groups of believers connected with the Presbyterian Church of Korea shall be under the care of the Presbytery to which they locally belong; but those over which the Presbytery has not settled a pastor shall be under the pastoral care of the missionary appointed by his Mission to the circuit in which they are located, and this missionary shall be a member of the Committee of Visitation for that district.

Sec. 2. Approval of Helpers.

Candidates for the ministry or others who have not yet completed a course of study for the ministry may be approved as Helpers after an examination by Presbytery. Licentiates and approved Helpers shall labour under the direction of Presbytery or such Committee of Presbytery as it shall appoint. They shall have no ruling authority in the Church, but, when no Session exists, may examine and receive catechumens with the consent of Presbytery.

Sec. 3. Election of pastors.

The pastor shall be elected by the members of the church in full communion after the church has received the counsel of Presbytery from the Committee of Visitation or other authorized Committee of Presbytery. Due notice of the meeting called for this purpose shall be given. A two-thirds vote shall be necessary for election, and the call presented to the Presbytery must be signed by a clear majority of the members in full communion.

Sec. 4. When a church has elected a pastor and the call has been approved by the Presbytery and accepted by the pastor-elect, the Presbytery shall arrange for his installation. If not already ordained, ordination by the Presbytery shall precede his installation.

Sec. 5. Transfer of ministers.

No minister shall be transferred from one church to another, nor shall he receive any call for that purpose, but by the permission of the Presbytery to which he belongs, and of the Presbytery of the church presenting the call.

Sec. 6. Election and ordination of elders and deacons.

Elders and deacons shall be elected by the members in full communion at a meeting called for that purpose with previous announcement upon a Lord's Day. They shall be ordained by the minister and Session or by Presbytery, at which time, they shall signify their acceptance of the Confession of Faith and Form of Government of the Church.

Sec. 7. Forms and Rules and By-Laws.

Until such a time as the Presbyterian Church of Korea shall prepare and adopt detailed Rules and By-Laws and Forms for the ordination of officers and the administration of the Sacraments, those now in use by the parent churches are recommended as seems best for the promotion of the interests of the Church.

Sec. 8. Amendments.

On the recommendation of a Presbytery, these Rules may be amended by a two-thirds vote of the Supreme Court, but the amendment must not be contrary to the spirit of the Confession of Faith and Form of Government.

III. The Present Constitution of the Church of Korea

As noted in Chapter X of the discussion above, the 1907 Constitution was superseded in 1922 by a new one. This new Constitution consists of five parts,—

1. The Confession of Faith as in 1907.
2. The Westminster Shorter Catechism.
3. A Form of Government modelled somewhat after that of the American churches.
4. A Book of Discipline which follows in general the book of the Northern Church, but with modifications.
5. A Directory of Worship which follows in general that of the Southern Church, but with modifications.

IV. Constitution of the Presbyterian Council

Art. I. The name of this organization shall be the " Council of Presbyterian Missions in Korea " (hereinafter referred to as the " Council ").

Art. II. The object of the Council shall be to secure uniformity of method and economy of effort in the operations of the Missions comprising the Council.

Art. III. Powers:

1. The Council shall have advisory powers and such powers as may be delegated to it by the various Missions.

2. With regard to such matters as may be referred to it by the various Missions, no decision of the Council shall be binding upon or interfere with the autonomy of the Missions as regards the standing of the individual missionaries, their missionary methods, the application of Mission funds, and the instructions and regulations of the Home Boards or Home Assemblies under whose direction the various Missions work.

Art. IV. Members:

The membership of the Council shall consist of all male members of the Presbyterian Missions in Korea, viz., the Mission of the Presbyterian Church in the U. S. A. (the "Northern Presbyterian Mission"), the Mission of the Presbyterian Church U. S. (the "Southern Presbyterian Mission"), the Mission of the Presbyterian Church of Australia (the "Australian Presbyterian Mission"), and the Mission of the United Church of Canada (the "Canadian Mission"), it being provided that no individual member shall be entitled to vote or be eligible to an office or for membership on a committee unless he has first subscribed to the Constitution and particularly to the Confession of Faith of the Presbyterian Church of Korea in a book provided and kept by the secretary of the Council.

Art. V. Officers:

1. Shall be the Moderator, to be elected annually by ballot one year in advance of the year in which he is to serve.

2. Secretary-treasurer, to be elected for a term of three years.

3. All vacancies among officers or committee members during the year shall be filled by *ad interim* appointment of the Moderator.

4. In case of vacancy in the office of Moderator, the office *ad interim* shall devolve upon the ex-Moderator or any of his predecessors in the reverse order of their retirement.

Art. VI. The ordinary financial liabilities of the Council for printing, postage, etc., shall be met by a pro-rata charge upon the Missions, and an audited statement of the account shall be submitted at the annual meeting of the Council.

Art. VII. There shall be an Annual Meeting of the Council at such time as the Council may direct. Special meetings may be called by the Moderator upon the written request of five members of Council, at least one month's notice being given to all members of the Council.

Art. VIII. Committees: (condensed)

1-6. There shall be committees on arrangements, translation and publication of the Standards, the Gale Dictionary, on auditing, Young People's work, and on education.

7. The Council controls the Theological Seminary of Korea through a Board of Directors, consisting of eight missionary and six Korean members, the former elected by the Council, and the latter by the General Assembly of the Presbyterian Church of Korea. Of the eight missionary members, four shall be chosen from the Northern Mission, two from the Southern, and one each from the Australian and Canadian Missions. In addition, the President of the Seminary shall be a member of the Board *ex-officio*. The elected members of the Board shall serve for four years, one-fourth retiring each year, but they shall be eligible to re-election.

9. The property of the Theological Seminary shall be administered on behalf of the Council by a Board of Directors of the Seminary (Zaidan Hojin) Legal Person, consisting of the eight elected missionary members of the Seminary Board of Directors. One member of the Legal Person Board shall act as Chief Director of that Board, shall keep its separate records and, from time to time, make to the Government the reports which it requires.

Art. IX. Other committees may be appointed as desired.

Art. X. Amendments to the Constitution may be proposed at any regular meeting of the Council, and be voted on at the next regular meeting, a two-thirds vote being required.

V. Constitution of the Federal Council

Art. I. The name of this body shall be the "Federal Council of Protestant Missions in Korea."

Art. II. Object. The objects of this Council shall be:

1. The prosecution of work that can be better done in union than in separation.

2. To express the fellowship and catholic unity of the Christian Church in Korea.

3. To bring the constituent bodies into united service for Christ.

4. To secure large combined influence in all matters affecting the moral and social conditions of the people.

Art. III. Powers:

1. The Federal Council shall be advisory in power and shall have such powers as shall be delegated to it by the Missions.

2. With regard to such matters as may be referred to it by the

various Missions in proper form, no decision of the Council shall be binding upon or interfere with the autonomy of the Missions as regards the standing of the individual missionaries, their Mission methods, the application of Mission funds, and the instructions and regulations of the Home Boards or Assemblies and Conferences under whose direction the various Missions work.

3. It has no authority to draw up a common Creed or Form of Government or Worship, or in any way limit the full autonomy of the Christian bodies adhering to it.

Art. IV. Membership:

1. The bodies constituting the Council are the Missions of the Presbyterian Church U. S. A., the Presbyterian Church U. S., the Methodist Episcopal Church, the Women's Foreign Mission Society of the Methodist Episcopal Church, the Methodist Episcopal Church South, the Australian Presbyterian Church and the United Church of Canada. The British and Foreign Bible Society, the Young Men's Christian Association, and the Christian Literature Society shall also be entitled to membership.

2. Other Protestant Evangelical bodies may be admitted into membership in the Federal Council on their request, if approved by a two-thirds vote of the members voting in a session of the Federal Council.

3. The Council shall have power, if it thinks fit, to elect from outside its membership its Treasurer, Business Manager, Statistician, Editors of papers, and those thus elected shall have the right *ex-officio* of membership in the Council.

4. All bodies belonging to the Council shall be entitled to a representation not exceeding one-fifth of its total missionary body, including wives of missionaries, provided that each body shall have at least one delegate.

Art. V. The Federal Council shall meet annually at a place and time agreed upon. The members present shall constitute a quorum.

Art. VI. Its officers shall be Chairman, Vice-Chairman, Secretary, Treasurer, Librarian, and Statistician, who shall all be elected for a term of one year, except the secretary, who shall be elected for a term of three years.

Art. VII. The expenses of the Council shall be met by a pro-rata assessment upon the bodies composing the Council according to the membership in each.

Art. VIII. Executive Committee:

1. There shall be an Executive Committee consisting of one

member from each of the various Missions entitled to at least two delegates in the Council, and the Chairman of the Council shall also be a member *ex-officio* and Chairman of the Executive Committee. Those serving on the Committee shall be appointed by the various Missions, except the *ex-officio* member, who is elected by the Council.

2. The Executive Committee shall have power to arrange for all meetings and to execute plans agreed upon by the Council; and also to recommend *ad interim* concerning any question of comity or other matters pertaining to the work of the Federal Council which shall be submitted to it by the Missions. Such recommendations shall be communicated to the Missions concerned for their consideration.

Art. IX. Amendments:

Notice of amendments shall be given in writing at any annual meeting, and the Federal Council shall not consider the proposed amendment before the following annual meeting. A two-thirds vote of the members present at an annual meeting shall be necessary to amend the Constitution.

VI. Constitution of the National Christian Council

Art. I. Name: This organization shall be called the "National Council of the Protestant Churches of Korea."

Art. II. Objects: The objects of the Council shall be,—

1. To bring the churches together for co-operation in preaching the Gospel.
2. To unite them in promoting public morale.
3. To unite them in promoting Christian culture.

Art. III. Co-operating bodies:

The Presbyterian Church of Korea.
The Methodist Episcopal Church.
The Methodist Episcopal Church South.
Four Presbyterian Missions.
Two Methodist Missions.
The Korean National Y. M. C. A.
The Korea Sunday School Association.
The British and Foreign Bible Society.

When any new body not included among the above mentioned organizations desires to join the said Council, application shall be made at a regular meeting of the Council, and, at the next regular meeting which follows, such applicant may be received as a member of the Council by a two-thirds vote, provided this receives the approval of one-third of the co-operating bodies.

Art. IV. Powers:

1. As the Council represents the various Protestant bodies in Korea, it may make connections with the same bodies abroad, and express its opinions to and deal with the International Missionary Council, or any other interdenominational organizations.

2. It shall have power to discuss and study anything which, by its nature, is of mutual concern to the federated bodies represented in the Council, and in order to plan and carry out such plans, it shall possess proper power of action as regards union Christian work, and it shall have power to represent conditions to the different affiliated bodies, and secure action upon anything which is of mutual concern. It has no power upon questions of creed, polity, or territorial division of the different churches, and it cannot enforce its decisions upon the churches or other affiliated bodies.

VII. Contract of Union by Which the Two Syenchun Academies of the Presbyterian North Mission Were Turned Over to the Presbyteries

"Constitution of the Board of Directors of the Boys' and Girls' Academies in Syenchun.

Article I. Name, Location and Object

Sec. 1. This Board shall be called the "Board of Directors of the Sinsung and Posung Academies of Syenchun."

Sec. 2. The office of the Board shall be in the Sinsung Academy.

Sec. 3. It shall be the purpose of the Board to maintain and administer these two academies as Christian schools, and provide for the young men and women of the Church a Christian standard education of the middle grade. The special object is to train and send out into society people of strong Christian character who shall be influential in spreading the Gospel of Christ. To this end, the Bible shall be taught in each grade three times a week as a part of the regular curriculum, and the teachers shall be above reproach.

Article II. Co-operating Bodies

Sec. 1. The Board of Foreign Missions of the Presbyterian Church in the U. S. A., through its Chosen Mission, and the

Pyengpook and Wisan Presbyteries of the Presbyterian Church of Korea agree to co-operate in the operation of the two academies as follows,—

a. The Board of Foreign Missions of the Presbyterian Church in the U. S. A., through its Chosen Mission, agrees to entrust to the Board of Directors, to be used without injury, as long as the schools are conducted in accordance with this Constitution, the land and buildings with their equipment as follows: (List of properties.)

This property shall continue to be held by the Mission land-holding corporation until otherwise agreed, and the Board of Directors shall pay annually a rental of one yen to the Board of Foreign Missions of the Presbyterian Church U. S. A. for the use of the property.

b. The Chosen Mission agrees to request the Board of Foreign Missions for temporary subsidy for the schools as follows: for the year 1928-9, Y10,000; for the year 1929-30, Y9,000; for 1930-31, Y8,000; for 1931-2, Y7,000; and for the year 1932-3, Y8,000.

The Pyengpook and Wisan Presbyteries agree to assume full responsibility for providing all else that is needed for the proper maintenance of the schools, including the payment of deficits, should such arise.

ARTICLE III. ORGANIZATION AND POWERS OF THE BOARD

Sec. 1. The Board shall be composed of fourteen members chosen as follows: Syenchun Station, three members; Pyengpook Presbytery, three; Wisan Presbytery, three, and, from the Alumni Association of the schools, one each, and one member of the Executive Committee of the Chosen Mission.

The term of office of the Directors shall be three years, and the terms shall expire in rotation, one-third each year. The missionary Directors shall be elected at the Annual Meeting of the Mission, and the Korean delegates at the summer meetings of the Presbytery and at the time of the Alumni meetings.

Sec. 2. The Board of Directors shall have full charge of the land, buildings and equipment and finances of the schools, and shall have full responsibility for the maintenance and administration of the schools in accordance with the terms of the Constitution.

Sec. 3. The Board shall approve the Annual Budget for the following year at its regular February meeting.

Sec. 4. The Board shall have no power to mortgage any properties nor to use any endowments for security on which to borrow money for any purposes.

Sec. 5. The Board shall elect the Principals of the schools.

Sec. 6. The Board shall elect a Chairman, Secretary, and Treasurer by ballot. The Principal shall not be Chairman or Secretary of the Board of Directors.

Sec. 7. The Executive Committee of the Board shall consist of the Chairman, Secretary, the two Principals and one other member to be elected.

ARTICLE IV. LAND, BUILDINGS AND EQUIPMENT

Sec. 1. In the case of Pyengpook Presbytery or Wisan Presbytery or any Korean giver desiring to erect for the benefit of either academy any school building, dormitory or other appropriate buildings upon the land intrusted to the Board of Directors by the Board of Foreign Missions of the Presbyterian Church U. S. A. said Board of Missions plans to encourage such gifts by designating appropriate sites where the buildings may be erected.

Sec. 2. All gifts of land, buildings or endowment shall be entrusted legally to the Landholding Corporation of the Korea Mission or to such a corporation of the Pyengpook or Wisan Presbyteries, the Board of Directors to have the use of the same for the benefit of the schools.

Sec. 3. In case the Board of Directors which has the use of such lands, buildings and endowments desires to make alterations in these original matters, the permission of the donors must be secured.

ARTICLE V. DUTIES OF THE EXECUTIVE COMMITTEE

Sec. 1. The Executive Committee of the Board may use its discretion in spending the funds for the schools, but it shall not go beyond the approved budget. It shall not go into debt in the name of the Board.

Sec. 2. The Executive Committee shall make plans for the development of the schools and shall elect the teachers, advise with them on occasion, cause them to resign, and select others through the principals, and report to the next meeting of the Board.

Sec. 3. The Principal of each school shall be the Chairman of the Faculty, and, as the representative of the Executive Committee, shall have entire supervision of the instruction, of the teachers, of the pupils, the finances and all of the details of administration. He shall report as the work develops, to each meeting of the Board.

ARTICLE VI. DISSOLUTION

Sec. 1. Although the primary purpose for which this joint contract is consummated by this Constitution is the perpetual advancement of the two academies, nevertheless, should untoward circumstances arise such that Pyengpook and Wisan Presbyteries or the Chosen Mission desire the dissolution of this union, the following process shall be followed,—

a. In case all parties agree, dissolution may take place immediately, but, if any party protests, dissolution may be affected only after one year's formal notice.

b. The party which holds the greatest investment at the time of dissolution shall have the right to continue in full control of all lands, buildings, equipment and endowments originally contributed by it, and shall have the option of buying the buildings which have been contributed by the other parties at an appraised value to be decided according to the method described below in paragraph " e."

c. In case joint control with any new party is desired, this can only be affected after the consent of all the property owners has been secured with regard to the use of the property of each.

d. In case all parties to this agreement decline to continue the support and administration of these academies, the control of all land and buildings shall revert to the original owners.

e. In case there are buildings erected by one party upon land owned by another party, the same shall be sold and the receipts divided between the said parties according to the appraised value at the time of the sale of the property of each party. But the Chosen Landholding Corporation, representing the Board of Foreign Missions of the Presbyterian Church in the U. S. A., shall have the legal option to part or all of the property thus put on sale at the appraised value. The appraisal shall be made by three appraisers, one to be chosen by the General Assembly of the Presbyterian Church of Korea, one to be chosen by the Presbyterian Mission, and a third to be chosen by these two.

Sec. 2. In case the terms of this contract are not observed by the Board of Directors, any of the contracting parties may ask for dissolution in accordance with Sec. 1, paragraph "e."

VIII. Agreement of Union for the Men's Bible Institute in Pyengyang

ARTICLE I. NAME AND LOCATION

Sec. 1. The name of this institution shall be the " Soongsin Men's Bible Institute."

Sec. 2. The location is in the village of Kyungchangni, Pyengyang.

ARTICLE II. OBJECT

The object of this institution shall be to give the men of our constituency, especially church officers, instruction in the Scriptures and Christian doctrine and practical work.

ARTICLE III. DOCTRINAL BASIS

Sec. 1. The basis of teaching in this school shall be the Confession of Faith of the Presbyterian Church of Korea.

Sec. 2. No person shall be qualified to act as teacher or Trustee in this institution who does not subscribe to this doctrinal basis, and nothing out of harmony with it shall be taught in the school.

ARTICLE IV. BUILDINGS AND PROPERTY

Sec. 1. It is understood that the Chosen Mission of the Presbyterian Church in the U. S. A. retains title to all of the buildings, equipment and lands which are placed under the control of the trustees only during the school term.

Sec. 2. The Pyengyang Station of the Mission reserves the right, upon three months' notice, to dispossess the Board of Trustees in case it is the judgment of the Station that the school is not being conducted in accordance with the provisions of this Constitution.

ARTICLE V. CONSTITUTION AND POWERS OF THE BOARD OF TRUSTEES

Sec. 1. The Board of Trustees, which shall administer and control the institution in accordance with the provisions of this Constitution, shall consist of the Principal and six others to be selected as follows,—

A. One member to be elected by each of the three Presbyteries of Pyengyang, Anju and West Pyengan, at their summer sessions.

B. Three members to be elected by Pyengyang Station.

C. The Principal to be *ex-officio* a member of the Board with no vote except in the case of a tie.

ARTICLE VI. POWERS OF THE BOARD OF TRUSTEES

Sec. 1. The Board of Trustees shall have control of the administration of the Soongein Men's Bible Institute, except as its powers are limited by the Constitution. It shall elect the Principal, Treasurer, and members of the Faculty annually. It shall pass upon the budget for the following year as presented by the Principal at the annual meeting of the Board, and shall receive reports from the Principal and the Treasurer. The Board shall control the expenditures of all money that comes into possession through gifts, fees, or Mission grants, and shall fix the fees for enrolment, use of the dormitories, etc.

Sec. 2. The Board shall in no way obligate the Station for the payment of any deficit, and shall have no power to contract debts based upon the property as security.

Sec. 3. The Board shall elect at its annual meeting two of its members who, with the Principal, shall constitute an Executive Committee to have charge of the administration of the school when the Board of Trustees is not in session.

ARTICLE VII. POWERS OF THE EXECUTIVE COMMITTEE

Sec. 1. This Committee shall have the right to make expenditures within the budget approved by the Board, but no right to contract debts in the name of the Board or of the Station.

Sec. 2. The Committee shall have the right to make changes in the Faculty and to use temporary teachers in case need arises when the Board is not in session.

Sec. 3. The Committee shall have final jurisdiction in matters pertaining to the curriculum of the school and other matters connected with the administration of the school, subject to the approval of the Board at its next meeting.

ARTICLE VIII. OFFICERS AND THEIR DUTIES

The officers of the school shall be the Principal and the Treasurer. They shall perform the duties usually belonging to those positions.

ARTICLE IX. AMENDMENTS

This Constitution can be amended only by the consent of the Board of Directors, of Pyengyang Station and the three Presbyteries.

II

STATISTICS

I. Of the Non-Federated Churches and Missions[1]

	Eng. Episc.	Orient. Miss. Soc.	Salv. Army	Seven Day Adven.	Greek Orthod.	Roman Cath.
Founded	1890	1907	1908	1905	1900	1784
Missionaries—						
Men	13	4	17	10	1	108
Wives	1	2	15	10	0	0
Single Ladies ...	7	4	11	2	0	33
Total	21	10	43	22	1	141
Membership—						
Communicants ...	2,939	2,600	2,918	1,751		104,606
Catechumens	432	0	2,361	2,716	601	3,692
Total	3,371	2,600	5,279	4,467	601	106,298

---

[1] Taken from the 1929 Prayer Calendar of Korea.

II. Statistics of the Six Federated Missions for 1927[1]

	North Presb.	South Presb.	Austr. Presb.	North M. E.	United Chu. Canada	South M. E.	Totals
Missionaries—							
Men	62	35	10	22	14	14	157
Wives	59	30	9	21	14	14	147
Single Ladies	35	26	17	50	19	23	170
Total	156	91	36	93	47	51	474
Kor. Pd. Workers	717	202	90	278	193	193	1,673
Ordained Pastors	246	31	18	102	36	36	471
Unord. Helpers	266	118	40	37	68	67	596
Bible Women	180	32	25	126	63	80	506
Colporteurs	25	21	7	18	24	10	105
Churches	1,677	536	240	629	327	382	3,791
Church Buildings	1,417	476	238	488	259	340	3,218
Communicants	61,758	11,384	5,349	12,588	7,773	8,062	106,884
Catechumens	19,312	4,144	1,975	4,954	2,913	1,352	34,650
Baptized Children	12,900	2,399	1,349	5,131	1,790	2,491	26,060
Other Adherents	9,194	6,288	4,028	18,625	6,019	4,578	76,792
Total Adherents	103,164	26,195	12,701	41,920	18,495	17,185	219,670
Adult Bapt. this yr.	5,763	861	578	971	674	539	9,296
Sunday Schools	1,624	512	300	615	359	312	3,922
S. S. Av. Attend.	88,033	25,634	11,865	28,906	19,803	10,261	184,504
Bible Classes	1,714	520	124	443	282	168	3,231
Class Attendance	67,034	11,300	7,346	13,193	7,460	3,548	108,931
S. S. Teachers	6,400	1,949	650	2,332	2,193	895	14,419
Primary Schools	235	126	5	100	49	14	527
Prim. School Pupils	14,405	4,677	959	9,867	3,266	3,242	35,413
Academies	12	12	2	8	6	4	54
Academy Pupils	2,114	1,069	230	2,071	598	928	6,911
Bible Institutes	18	8	2	4	12	3	47
Institute Pupils	1,869	960	9	125	570	185	3,718
Kindergartens	55	12	22	50	14	24	177
Kindergarten Pupils	2,441	550	847	7,733	593	1,059	6,549
Hospitals	8	5	1	4	3	1	22
Total Patients	158,253	50,817	17,595	58,718	26,498	37,986	350,867
Receipts	$133,744	$34,964	$10,081	$33,741	$12,641	$28,143	$283,314
Total Kor. Contrib., not incl. Medical	333,961	57,914	26,300	123,132	55,416	41,476	823,390
Total Bd. Grant to Native Work	84,298	54,255	63,565	134,386	103,162	73,370	542,035

Note—All financial figures in U. S. gold.

---

[1] Taken from *Federal Council Minutes,* 1927, p. 43.

III. Complete Statistics for the Whole Presbyterian Church of Korea

I. MISSIONARIES

Year	Ordained Ministers	Doctors	Other Men	Foreign Ladies	Total
1884	0	1	0	1	2
1885	1	1	0	1	3
1886	1	2	0	2	5
1887	1	2	0	3	6
1888	2	2	0	3	8
1889	3	2	0	3	8
1890	3	2	0	4	9
1891	4	2	0	6	12
1892	5	2	0	7	14
1893	12	2	0	15	29
1894	12	3	0	18	33
1895	12	3	0	18	33
1896	12	3	0	18	33
1897	15	4	0	20	38
1898	21	6	0	28	55
1899	23	7	0	30	60
1900	24	8	0	35	67
1901	30	9	0	45	74
1902	34	9	0	49	95
1903	36	8	0	53	97
1904	41	8	0	54	104
1905	46	14	0	58	118
1906	46	13	0	68	127
1907	49	12	1	70	132
1908	52	14	3	81	150
1909	57	15	3	93	168
1910	57	16	3	103	179
1911	67	16	3	120	206
1912	77	20	6	138	241
1913	81	22	7	156	266
1914	88	22	8	160	278
1915	84	21	8	165	278
1916	77	20	8	175	280
1917	75	20	8	175	280
1918	85	21	8	176	288
1919	87	21	7	176	291
1920	73	21	7	176	277
1921	76	22	7	190	296
1922	77	20	7	202	306
1923	79	23	8	205	312
1924	79	25	8	214	326
1925	71	23	8	219	321
1926	71	23	8	218	320
1927	81	25	8	209	323

IV. Complete Statistics of the Whole Presbyterian Church of Korea

KOREAN CHURCH WORKERS

Year	Pastors	Elders	Ordained Deacons	Unordained Deacons		Helpers		Local Preachers		Group Leaders	Korean Missionaries	Colporteurs	Total Korean Workers
				Men	Women	Men	Women	Men	Women				
1884	0	0	0	0	0	0	0	0	0	0	0	0	0
1885	0	0	0	No Statistics		0	0	0	0	No Statistics	0	0	0
1886	0	0	0			0	0	0	0		0	0	0
1887	0	0	0			0	0	0	0		0	0	0
1888	0	2	0			3	0	3	0		0	0	8
1889	0	0	0			3	0	2	0		0	0	5
1890	0	0	0			3	0	2	0		0	0	5
1891	0	0	0			3	0	2	0		0	0	5
1892	0	0	0			3	0	4	0		0	0	7
1893	0	0	0			8	0	4	0		0	0	12
1894	0	0	0			6	0	4	4		0	0	14
1895	0	0	0			5	0	7	4		0		16
1896	0	0	0			5	0	8	4		0		17
1897	0	0	0			5	0	9	5		0		19
1898	0	0	0			11	0	10	6		0		27
1899	0	0	0			22	0	11	6		0		39
1900	0	2	0			28	0	15	8		0		53
1901	0	2	0			32	0	20	11		0	14	79
1902	0	5	0			46	0	28	11		0	19	109
1903	0	5	0			66	0	24	23		0	32	150
1904	0	11	0			86	0	22	21		0	38	178
1905	0	18	0			80	0	39	29		0	44	210
1906	0	33	0			140	0	47	38		0	58	316
1907	7	49	0			105	0	38	32		1	51	282
1908	7	63	0			161	0	56	48		1	53	389
1909	16	108	0			171	0	75	50		2	72	492
1910	40	133	0			224	0	48	44		2	74	567
1911	54	159	18			205	0	41	71		2	129	679
1912	65	225	16			230	0	46	70		2	128	722
1913	75	270	40			257	0	44	83		7	144	893
1914	91	332	51	7,226		281	0	59	135	7,227	7	163	15,602
1915	108	467	53	6,202		265	0	53	73	6,202	7	140	13,570
1916	120	523	75	7,437		257	0	58	92	7,437	6	131	13,128
1917	143	617	81	7,437		206	0	70	128	7,437	7	143	16,269
1918	169	722	68	6,809		281	57	191	113	2,037	7	120	10,384
1919	192	837	79	7,150		325	102	165	114	2,186	7	120	11,279
1920	180	963	103	7,343		353	90	154	106	2,249	7	120	11,670
1921	208	1,115	88	8,334		362	124	191	93	2,427	7	120	13,061
1922	246	1,250	157	9,073		444	149	202	115	2,518	7	120	14,283
1923	234	1,372	183	7,191	341	372	137	187	136	2,629	7	120	12,913
1924	252	1,506	241	5,904	839	396	111	120	181	2,767	7	120	12,446
1925	315	1,569	239	5,805	1,024	407	100	153	219	2,621	7	120	12,571
1926	315	1,677	303	5,400	1,327	374	102	112	216	2,547	7	120	12,502
1927	330	1,768	325	5,606	1,321	353	95	104	211	3,058	7	110	12,280

V. Complete Statistics of the Whole Presbyterian Church of Korea

CHURCH STATISTICS

Year	Organized Churches	Unorganized Churches (No Elders)	Total Church Buildings	New Buildings This Year	Adults Baptized This Year	Total Communicants
1884	0	0	0	0	0	0
1885	0	0	NO STATISTICS	NO STATISTICS	0	0
1886	0	1			9	9
1887	0	1			20	25
1888	1	1			45	65
1889	0	1			39	104
1890	0	3			3	100
1891	0	5			21	119
1892	0	5			17	127
1893	0	5			14	241
1894	0	7			76	236
1895	0	13			50	286
1896	0	26			210	530
1897	0	73			347	932
1898	0	205			1,153	2,099
1899	0	261			841	2,839
1900	2	287			1,086	3,710
1901	2	326	199	55	1,368	5,118
1902	3	369	241	41	1,164	5,796
1903	3	427	275	36	1,666	7,107
1904	8	462	339	70	2,067	8,766
1905	13	540	394	107	2,463	11,061
1906	32	843	546	184	3,436	14,353
1907	35	1,022	691	172	4,585	18,081
1908	50	1,130	897	204	7,109	24,239
1909	..	1,580	1,193	..	6,000	30,377
1910	..	1,632	1,157	..	10,082	39,394
1911	..	1,685	1,448	..	9,713	46,934
1912	..	2,054	1,438	..	8,836	53,008
1913	173	2,847	1,675	108	7,516	60,047
1914	284	3,637	1,715	88	6,706	62,033
1915	291	3,040	1,647	88	7,274	62,166
1916	336	3,640	1,754	154	6,718	63,202
1917	351	3,700	1,715	86	8,787	66,230
1918	418	1,587	1,778	52	9,399	61,696
1919	447	1,488	1,705	115	7,629	60,954
1920	523	1,398	1,738	184	8,891	62,748
1921	624	1,466	1,879	267	12,094	65,984
1922	649	1,658	1,941	308	1,401	70,188
1923	738	1,668	2,097	236	14,793	73,352
1924	769	1,603	2,171	234	13,675	74,065
1925	794	1,515	2,232	169	12,958	75,655
1926	821	1,520	2,277	169	13,342	76,655
1927	843	1,480	2,265	178	12,374	72,447

VI. Complete Statistics of the Whole Presbyterian Church of Korea

CHURCH STATISTICS

Year	Children Baptized This Year	Total Baptized Children on the Roll	New Catechumens This Year	Total Catechumens	Total Adherents, Including Baptized	Total Average Sunday Attendance
1884	0	0	0	0	0	0
1885	No Statistics	No Statistics	0	0	No Statistics	No Statistics
1886			0	0		
1887			0	0		
1888			0	0		
1889			0	0		
1890			0	0		
1891			15	15		
1892			..	..		
1893			..	..		
1894			40	40		
1895			180	180		
1896			2,000	2,000		
1897			1,000	2,344	6,800	
1898			1,000	2,800	7,500	
1899			1,000	3,426	9,364	
1900			2,000	4,000	13,569	
1901	108	170	243	7,481	14,784	
1902	117	407	2,599	6,167	19,327	
1903	184	571	2,821	6,468	24,971	
1904	194	680	2,469	6,946	26,554	
1905	336	986	4,755	8,431	37,407	
1906	368	1,308	8,047	12,161	56,943	
1907	428	1,539	10,027	19,789	72,968	
1908	1,422	2,682	14,008	24,122	94,578	
1909	....	3,252	17,588	30,605	119,273	
1910	....	4,567	14,507	33,790	140,470	
1911	....	4,598	15,708	35,508	144,260	
1912	....	5,431	10,042	26,400	127,228	
1913	1,243	5,667	8,145	24,665	124,169	
1914	2,103	8,381	9,423	24,890	121,108	
1915	2,023	9,290	9,415	24,936	145,616	
1916	1,872	14,732	8,279	24,126	146,413	
1917	1,940	10,277	8,191	21,495	149,526	
1918	2,151	12,332	2,852	22,206	160,909	131,912
1919	1,522	11,147	5,685	18,663	144,062	110,138
1920	1,899	12,143	8,002	20,083	153,915	122,156
1921	2,699	13,308	13,249	26,526	179,158	152,053
1922	2,796	14,968	15,640	29,709	187,271	156,392
1923	2,688	15,454	13,485	30,896	193,850	161,299
1924	2,895	16,233	12,067	29,414	191,887	154,380
1925	3,363	18,263	11,370	29,589	193,623	157,674
1926	2,875	17,035	11,577	27,323	194,408	155,399
1927	2,486	17,722	9,437	25,928	161,060	147,056

VII. Complete Statistics of the Whole Presbyterian Church of Korea

RELIGIOUS EDUCATION

Year	Number Sunday Schools	Sunday School Pupils	Total Sunday School Teachers	Theological Students	Number of Bible Classes a Week Each	Bible Class Attendance	Sunday School Institute Attendance	Number Bible Institutes	Bible Institute Pupils
1884	0	0	0	0	0	0	0	0	0
1885	0	No Statistics	No Statistics Exist	0	0	0	0	0	0
1886	0			0	0	0	0	0	0
1887	0			0	0	0	0	0	0
1888	0			0	0	0	0	0	0
1889	0			0	0	0	0	0	0
1890	1			0	1	7	0	0	0
1891	5			0	1	18	0	0	0
1892	5			0	No Statistics Exist	No Statistics Exist	0	0	0
1893	5			0			0	0	0
1894	7			0			0	0	0
1895	13			0			0	0	0
1896	26			0			0	0	0
1897	73	6,800		0			0	0	0
1898	205	7,600		0			0	0	0
1899	261	9,364		0			0	0	0
1900	267	13,569		2			0	No Statistics Exist	No Statistics Exist
1901	326	14,784		2			0		
1902	389	19,327		2			0		
1903	427	24,971		6			0		
1904	462	25,554		7			0		
1905	540	37,407		27			0		
1906	843	56,943		53			0		
1907	1,022	72,968		71			0		
1908	1,130	94,578		99			0		
1909	1,580	119,273		205			0		
1910	1,632	140,470		154			0		
1911	1,658	144,260		158			0		
1912	2,054	127,228		180			0		
1913	2,847	124,196		205			0		
1914	3,040	121,108		227			0		
1915	3,637	145,616		194			0		
1916	3,640	146,413		154			0		
1917	3,700	149,526		204			0		
1918	2,055	147,953	13,757	120	1,232	82,610	0	35	1,476
1919	1,949	119,896	8,409	189	1,030	87,353	0	25	1,086
1920	1,909	136,176	9,783	180	1,120	71,612	0	22	1,171
1921	2,209	186,018	10,453	217	1,305	82,647	700	34	2,609
1922	2,300	204,975	14,522	249	1,365	90,045	3,000	34	....
1923	2,402	188,161	14,001	119	2,289	83,157	3,200	34	....
1924	4,290	186,094	17,117	119	2,232	86,378	3,500	34	....
1925	4,663	203,913	21,510	211	2,657	92,540	4,000	39	2,154
1926	3,885	197,715	21,278	197	2,444	86,350	5,036	39	2,507
1927	3,045	191,465	20,375	107	2,283	87,421	5,070	39	1,982

VIII. Complete Statistics of the Whole Presbyterian Church of Korea

D. V. B. S. AND GENERAL EDUCATION

Year	Number D. V. B. S. Schools	D. V. B. S. Pupils	Primary Schools	Primary School Pupils	Number Academies	Academy Pupils	Number Kinder-gartens	Kinder-garten Pupils	College Students
1884	0	0	0	0	0	0	0	0	0
1885	0	0	0	0	0	0	0	0	0
1886	0	0	1	9	0	0	0	0	0
1887	0	0	1	10	0	0	0	0	0
1888	0	0	1	25	1	25	0	0	0
1889	0	0	1	10	2	39	0	0	0
1890	0	0	1	12	2	24	0	0	0
1891	0	0	1	10	2	34	0	0	0
1892	0	0	1	12	2	22	0	0	0
1893	0	0	3	37	2	29	0	0	0
1894	0	0	6	72	6	62	0	0	0
1895	0	0	6	72	6	62	0	0	0
1896	0	0	7	86	2	63	0	0	0
1897	0	0	14	332	2	66	0	0	0
1898	0	0	26	233	2	69	0	0	0
1899	0	0	20	212	2	75	0	0	0
1900	0	0	30	597	2	62	0	0	0
1901	0	0	56	830	2	64	0	0	0
1902	0	0	77	1,212	3	84	0	0	0
1903	0	0	90	1,661	4	118	0	0	0
1904	0	0	102	1,749	6	217	0	0	0
1905	0	0	139	2,384	8	323	0	0	0
1906	0	0	238	4,653	8	484	0	0	15
1907	0	0	405	7,759	15	775	0	0	12
1908	0	0	542	13,197	16	809	0	0	15
1909	0	0	405	14,673	24	694	0	0	23
1910	0	0	684	14,663	22	1,442	0	0	37
1911	0	0	630	13,608	23	1,447	0	0	47
1912	0	0	539	12,943	25	1,778	0	0	83
1913	0	0	539	12,698	19	1,368	0	0	83
1914	0	0	499	13,681	19	1,834	0	0	69
1915	0	0	479	14,106	14	1,237	0	0	48
1916	0	0	449	14,410	21	1,013	0	0	50
1917	0	0	508	15,874	16	1,800	0	0	87
1918	0	0	512	17,895	16	1,831	0	0	70
1919	0	0	449	14,668	21	1,681	0	0	65
1920	0	0	504	17,208	20	1,982	0	0	56
1921	0	0	640	29,115	21	2,752	6	100	135
1922	1	108	687	39,362	30	5.809	10	200	295
1923	46	3,000	731	28,746	30	2,500	20	500	280
1924	98	11,000	502	30,343	25	2,000	40	1,000	210
1925	258	24,637	580	28,851	25	1,708	50	2,000	217
1926	311	29,403	592	20,240	54	2,594	88	4,846	300
1927	400	34,789	532	22,957	32	3,911	106	5,094	320

IX. Complete Statistics of the Whole Presbyterian Church of Korea

Medical

There are no statistics previous to 1918, except for the number of hospitals. Of these there was but one till 1890, then two till 1894, then increasing one a year till 1899, when there were seven; 1901 to 1904, there were eight; 1904 to 1908, they increased one a year to twelve; it remained at twelve for four years and then gradually increased to seventeen, as it stands now.

Year	Number Hospitals	Number In-Patients	Total Patients	Total Receipts
1918	17	7,536	289,361	$78,863
1919	17	6,784	254,296	93,048
1920	17	....	......	......
1921	17	8,411	271,832	151,506
1922	17	9,888	252,303	159,534
1923	17	7,777	159,358	159,823
1924	17	9,045	244,967	178,501
1925	17	9,972	254,410	161,342
1926	17	9,404	243,994	188,932
1927	17	10,204	248,158	184,699
				In U. S. Gold.

X. Complete Statistics of the Whole Presbyterian Church of Korea

Financial Contributions (In U. S. Gold)

Apparently no statistics were kept prior to 1897, and little prior to 1900.

Year	Congregational Expense and Pastors	Buildings	Education	Home and Foreign Missions	Miscel-laneous	Total Contri-butions
1897	$545	$260	$100	$137	$0	$1,042
1898	....	....	....	....	....	2,208
1899	....	....	....	....	....	3,310
1900	1,145	2,171	296	222	....	3,834
1901	1,981	1,891	565	121	1,635	5,469
1902	2,311	1,075	972	1,780	0	6,058
1903	1,815	1,194	868	553	389	4,819
1904	2,979	2,065	1,795	962	872	8,674
1905	1,825	4,858	3,125	114	5,147	15,071
1906	7,454	9,796	6,569	2,245	3,044	29,108
1907	11,435	18,468	14,715	2,478	234	47,331
1908	18,133	21,884	27,116	3,473	3	70,609
1909	49,485	....	44,015	6,922	....	100,322
1910	38,959	....	34,825	17,539	3,746	95,089
1911	26,196	....	....	8,763	33,304	68,268
1912	41,935	....	22,500	7,556	7,392	79,382
1913	38,216	21,944	24,705	3,248	2,978	91,081
1914	38,559	23,900	29,145	6,091	4,144	101,839
1915	27,356	18,766	24,300	6,965	7,855	85,242
1916	22,399	13,633	21,205	5,119	19,274	81,630
1917	25,519	19,536	31,592	5,117	22,407	104,173
1918	36,205	31,074	44,368	7,145	4,542	141,324
1919	76,572	33,246	55,646	7,279	13,931	188,674
1920	113,714	74,563	64,591	12,304	22,807	287,999
1921	131,569	97,075	91,091	16,492	19,129	355,356
1922	176,809	180,946	135,558	19,052	21,152	632,618
1923	129,023	158,609	163,209	13,569	23,595	498,005
1924	136,106	95,424	168,739	13,870	38,484	450,623
1925	158,843	134,075	144,569	10,627	52,181	560,389
1926	183,960	93,380	188,743	10,059	5,540	481,640
1927	160,261	73,544	134,310	8,615	64,997	441,727

III

Authorities Referred to in This Discussion

1. Minutes in Korean of the All-Korea single Presbytery, 1907-1911, and the General Assembly, 1912-1927, 21 volumes.
2. The *Digest of the Prcsbyterian Church of Korea,* published by the Christian Literature Society, Seoul, containing the Minutes of the Joint Council, 1901-1906, besides much collected historical matter.
3. The Reports of the Northern Presbyterian Mission Board to Its General Assembly, 1885-1927, 43 volumes.
4. The Minutes of the Presbyterian Council, 1901-1927, which, in addition to the Council's own Minutes, have each year also excerpted translations of the Korean General Assembly Minutes, 28 volumes.
5. The Minutes of the Northern Presbyterian Mission, 1904-1928, 25 volumes, and the manuscript Minutes for the years 1883-1903.
6. Popular Reports of the Northern Mission, for the years 1901-1917, 17 volumes.
7. Miscellaneous Reports of the Southern, Canadian and Australian Missions, but not complete files.
8. Minutes of the General Evangelical Council, and of its successor, the " Federal Council," 1905-1927, 23 volumes.
9. Gifford, *Every Day Life in Korea":* Revell, 1897.
10. *Report of a Visit to Japan, China and Korea,"* by Dr. R. E. Speer, Secretary of the Northern Presbyterian Board, 1897.
11. *Report of a Visit to Korea, Japan and China, 1902,"* by Dr. A. J. Brown, Secretary of the Northern Presbyterian Board.
12. *Report of a Visit to Japan, Korea and China, 1909,"* by Dr. A. J. Brown, Secretary of the Northern Presbyterian Board.
13. *Report of a Deputation Visit to Siam, the Philippines, Japan, Korea and China, 1915,"* by Dr. R. E. Speer, Secretary of the Northern Presbyterian Foreign Mission Board.
14. *Report of a Visit to Japan, China and Korea, 1926,"* by Dr. R. E. Speer and Dr. Hugh Kerr.
15. Mrs. H. G. Underwood, *Fifteen Years Among the Topknots,* American Tract Society, 1904.

16. Report of the Quarter-Centennial Celebration of the Northern Presbyterian Mission (1909), with many papers written by the pioneers on every phase of the work.
17. Mrs. H. G. Underwood, *Underwood of Korea:* Revell, 1918.
18. American Bible Society Records, 1884-1900, 15 volumes.
19. *Foreign Missionary*—magazine of the Northern Presbyterian Board U. S. A., 1884-1888, when it suspended.
20. *Gospel in All Lands*—magazine of the Methodist Episcopal Board U. S. A. (North), 1885-1887.
21. *The Missionary Review of the World,* 1884-1890.
22. *Christian Movement in the Japanese Empire, 1912-1927.* Has a Korea section with valuable information. 16 volumes.
23. *The Chinese Recorder,* Shanghai, 1884-1890.
24. *The Chinese Year Book of Missions*—various numbers, especially the 1925 issue, where the Korean Foreign Mission work in Laiyang, Shantung, is described.
25. Report of the Evaluation Conferences of the Northern Board (Presbyterian), held in China during 1926.
26. Hulbert's *History of Korea,* published in *The Korea Review,* 1901-1905.
27. Dr. Gale's *History of Korea,* published in *The Korea Mission Field Magazine,* 1924-1927.
28. *The Korean Repository* (magazine), 1892-1898.
29. *The Korea Review* (magazine), 1901-1906.
30. Griffis, *The Hermit Nation:* Scribners, 1882, 1907.
31. *The Korea Magazine,* 1917-1918.
32. *The Royal Asiatic Society Records,* Korea Branch, Vols. I-XIV.
33. Gale's *Korea in Transition:* Eaton and Maine, 1909.
34. Dallet's *Histoire de Eglise de Corée,* 1874, Victor Palm.
35. Mrs. J. L. Nevius' *Biography of Dr. Nevius.*
36. Dr. J. L. Nevius' *China and the Chinese.*
37. Dr. J. L. Nevius' *Demon Possession in China.*
38. Minutes of the North China Missionary Conference, 1923.
39. Minutes of the Shanghai Missionary Conference, 1890.
40. Edmund de Schweinitz Brunner, *Rural Korea, a Preliminary Survey of Economic, Social and Religious Conditions.* Prepared for the Jerusalem Conference, 1927.
41. Report of the Ecumenical Conference of New York, 1900.
42. Report of the Tokio Missionary Conference, 1900.
43. *History of the First Ten Years of the Northern Presbyterian Mission in Korea.* About to be published, but has been available in manuscript form.
44. Reports of the Scotch Mission in Manchuria, 1914-1920, and

of the China Council of the Northern Presbyterian Board, 1914-1925.

45. Dr. Nevius, *Planting and Development of Mission Churches.* Published by the Northern Board, 1899.
46. Dr. Mateer, *A Review of " Methods of Mission Work."* Published by the Mission Press, Shanghai, 1900.
47. Uhlhorn, *Geschicte die Luteranisch Kirche.*
48. W. N. Blair, *The Korean Pentacost* (1908). Published by the Northern Presbyterian Board.
49. R. H. Glover, *Progress of World-wide Missions:* Doran, 1924.
50. *Report of the Conspiracy Trial of 1912,* published by the Northern Presbyterian Board.
51. *The China Sunday School Journal,* Vol. XVI, 1927, containing collected summaries by Korea missionaries of the principles that have been used in Korea.
52. *The Korea Missions Year Book,* for 1928.
53. Reports of Administrations and Reforms of the Government General of Chosen, 1912-1926.
54. Catalogues of the Presbyterian Theological Seminary of Korea, 1916, 1917, 1923 and 1928, contains much historical matter written by the pioneers.
55. Reports of the Bible Society and Christian Literature Society of Korea for 1927 and 1928 and all previous years.
56. Japan Christian Quarterly magazine for 1927.
57. H. G. Underwood, *The Call of Korea:* Revell, 1908.
58. H. G. Underwood, *Religions of Eastern Asia,* Macmillan, 1910.
59. Manshardt, *Movements Towards Church Union in South India.* A dissertation on file in the University of Chicago Library.
60. Carpenter, *Self-Support in Bassein,* 1870.
61. Japan Evangelist magazine, 1898.
62. National Conference in China Report, 1922.
63. Minutes of the General Assembly of the Presbyterian Church in the U. S. A. for the years 1908 and 1887.
64. Fleming, *Devolution in Missions:* Macmillan.
65. Dr. Arthur J. Brown, *The Foreign Missionary:* Revell, 1910.
66. Dr. Arthur J. Brown, *Unity in Missions:* Revell, 1915.
67. W. A. Brown, *Modern Missions in the Far East,* a Report presented to the Board of Directors of Union Seminary, New York, 1917.
68. G. T. B. Davis, *Korea for Christ,* Christian Workers Depot, London, 1910. Story of the " Million Movement."
69. First Shantung Missionary Conference Report, 1893.

70. Statistical sheets of the United Lutheran Mission in the Telugu country, Madras.
71. Naruse, *A Modern Paul in Japan.*
72. R. E. Speer, *Christianity and the Nations.*
73. Minutes of the American Baptist Telugu Mission, 1913.
74. *Poolkyo Yaksa,* History of Buddhism, written in Chinese by a Korean and translated by the writer but not published.
75. The Rules and By-Laws of the Korea Northern Mission for 1891, 1896 and 1901, and all editions thereafter.
76. Minutes of Seoul Station for 1892, Presbyterian North Mission.
77. Minutes in Korean of the National Council, 1923-7.
78. Digest of the Records of the Society for the Gospel, 1701-1892.
79. *My Attitude Towards Ancestor Worship,* Y. T. Pyun, C. L. S., Seoul.

INDEX

Alphabet Script, 71, 103, 236
Australian Mission, 69, 87, 95

Bassein Mission of Burmah, 47, 51
Bible Classes, 26, 86, 108, 158, 206, 222, 264, 269
Bible Committee, 88
Bible Institute, 174, 222
Bible Society, 65, 88, 205
Bible Text emphasized, 26, 107
Bible Translation, 65, 72, 119
Blind Boys' School, 140
Buddhism, 58, 230
Buildings, 152
Butchers, 98

Canadian Mission, 87
Catechism, 27, 86, 131
Catechumens, 25, 86, 112
Ceylon, 47
China, 57, 160
Chinese, Work for, in Korea, 171
Chino-Japanese War, 96
Christian Endeavour, 204
Christian Literature Society, 89, 204
Civilization at present in Korea, 62
Classes (see "Bible Classes")
Collection of Days, 136
Comity, 90, 132
Committees of Council, 93
Confession of Faith, 129, 245
Confucianism, 60, 230
Conspiracy Trial, 163
Constitution, new, adopted, 177, 252
Council, Joint, with the Koreans, 123
Council, Presbyterian, 93, 203, 252
Council, The first, 91
Culture, national, 57

Dangers, 70, 96, 165
Demon possession, 99
Devils, 237
Devolution, 220
Discipline, 27, 113, 131
Doctors, Korean, 67
Dynamic, 31

Economic life, 32, 208, 233
Economic Status of the people, 56
Elders, first, 124
Experiences in other lands, 47
Exposition preaching, 172

Favouring circumstances, 71
Federal Council, 135, 203, 254
First Protestant missionary in the country, 64
First Resident Missionary, 66
First Self-supporting Helper, 86
Foreign Missions of Korean Church (see "Missions")
Form of Government, 131, 248

General Assembly founded, 160
General Evangelical Council, 133
Government of Church, 23, 28, 91, 115, 131, 144, 146, 160, 177
Gutzlaff, 64

Independence Movement, 165
Itineration, 20, 68, 100

Japan, 48, 50, 62
Japanese, Work for, 90, 139
Joint Council, 123

Karens of Burmah, 47
Koreans in Japan, 187

Leaders of Tens, 137
Leadership, Quality of, 71
Lepers, 91
Literary work, 72, 88
Location and Physical Features, 54

Manchuria, 155
Mateer criticism, 36
McIntyre, 65
Medical, 30, 66, 85, 159, 195, 206, 222, 271
Method of changing to "New" way, 33
Mexico, 49

Mission Board, 121, 130, 145, 153, 156
Missions, Other, 14, 263
Missionaries' Relation to Courts, 129, 182
Missionary, First Korean, 145
Million Movement, 155
Mohammedanism, 67

National Christian Council, 203, 256
Nevius' visit, 12, 73
"New" way defined, 19, 33
Northwest Station opened, 96

Offering for India, 99
"Old" way defined, 18, 34
Organization (see "Government")
Orphanage, 90, 140

Pan-Presbyterian Alliance, 146
Pastors, First, 144
Patriotism, 234
Persecution, 95, 163-168
Personal preaching work, 103
Preaching methods, 87
Precedents, 21
Presbytery founded, 144
Psychology of Koreans, 232

Qualifications of Workers, 40, 41
Quarter-Centennial Celebration, 150

Racial Strain, 55
Relation of Missionaries to Courts, 129, 182
Religions of Old Korea, 59, 230
Religious Attitude toward other Religions, 31
Resources, natural, 55
Revival of 1907, 147
Roman Catholic Missions, 61
Ross, Dr. John, 65
Rules and By-laws of 1891, 75
Rules for Catechumens, 97
Russia-Japanese War, 140
Russia's Encroachments, 67

Satsuma ware, 59
Schools, 21, 29, 72, 78, 85, 121, 159, 196, 205, 236, 264, 270
Self-propagation, 43
Self-support, 24, 38, 42, 48, 84, 86, 121, 211
Sessional Committees, 94
Shamanism, 61, 264
Southern Mission, 87
Standards, 27
Statistics, 73, 92, 120, 143, 150, 162, 176, 263
Street chapels, 202
Street preaching, 21, 41, 105
Summary of Nevius principles, 33
Sunday Schools, 151, 168, 189, 269
Supervision of Churches, 106, 242

Tabernacle preaching, 172
Taku Forts, 67
Taoism, 67
Telegu Mission, 52
Territorial Division, 133-4, 161, 204
Theological Seminary, 124, 154, 174, 206
Theological students, 124
Thomas, first missionary, 64
Tracts and their use, 102

Uganda, 48
Union and Co-operation, 203
Union Movements, 117, 132-5, 257

Visitation committees, 178
Vladivostock work begun, 155

Women's status, 234
Women's work for women, 120, 153

Y. M. C. A. and Y. W. C. A., 205

Printed in the United States of America

BW8486 .C59
The Korean church and the Nevius methods
Princeton Theological Seminary--Speer Library
1 1012 00035 0076

DATE DUE

~~JAN 2 [illegible] 1997~~
~~DEC 0 9 1997~~
~~MAY 3 0 1998~~
~~APR 1 4 1999~~
~~MAY [illegible] 7 1999~~
~~JUN 1 5 1999~~
~~MAY 2 [illegible] 1999~~
~~JUN 2 5 1999~~
~~JUL 2 [illegible] 1999~~
~~FEB 2 8 2000~~
~~MAR 2 [illegible] 2000~~
~~APR 1 0 2000~~
~~MAY 2 4 2000~~
~~[illegible] 2001~~
~~[illegible] 2001~~
JAN 1 4 2002
~~FEB [illegible] 2004~~
~~[illegible]~~
JUN 3 0 2018
AUG 1 4 2019

GAYLORD
PRINTED IN U.S.A